

THE FIELD AFAR

MARYKNOLL

MANCHURIA



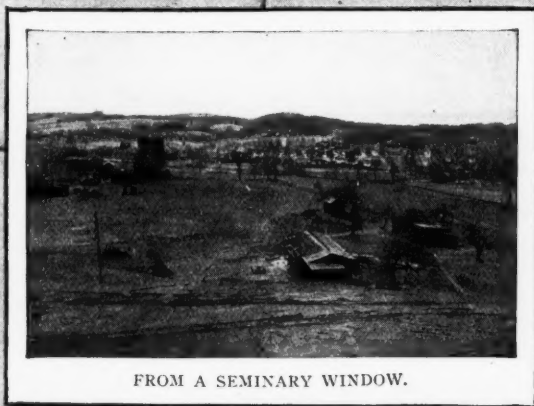
JAPAN
SEA

KOREA
BAY

SEOUL

FUSAN

JAPAN



FROM A SEMINARY WINDOW.

VOLUME XIX
JANUARY

NUMBER 1
1925

UNIVERSITIES, COLLEGES, and SCHOOLS

UNIVERSITIES FOR MEN

University of Dayton, Dayton, Ohio
University of Detroit, Detroit, Mich.

COLLEGES FOR MEN

Little Rock College, Pulaski Heights, Little Rock, Ark.
Regis College, Denver, Colo.
St. Viator College, Bourbonnais, Ill.
Quincy College & Seminary, Quincy, Ill.
Columbia College, Dubuque, Iowa.
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.
St. Michael's College, Santa Fe, N. M.
Seton Hall College, South Orange, N. J.
Campion College, Prairie Du Chien, Wis.

COLLEGES FOR WOMEN

College of Notre Dame, Belmont, Calif.
Trinity College, Washington, D. C.
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.
Rosary College, River Forest, (nr. Chicago), Ill.
Barat College & Academy of Sacred Heart, Lake Forest, Ill.
Ursuline College and Academy, Springfield, Ill.
St. Mary's College, Notre Dame, Ind.
College of St. Mary-of-the-Woods, St. Mary-of-the-Woods, Ind.
Ursuline College & Academy, 2635 State St., New Orleans, La.
College of Notre Dame of Maryland, Baltimore, Md.
St. Joseph's College, Emmitsburg, Md.
St. Mary's College & Academy, Monroe, Mich.
College of St. Teresa, Winona, Minn.
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.
Loretto College, Webster Groves, Mo.
College & Academy of St. Elizabeth, Convent Sta., N. J.
College of Mt. St. Mary, Plainfield, N. J.
College of New Rochelle, New Rochelle, N. Y.
College of Mt. St. Vincent-on-Hudson, N. Y. C.
Marymount College & School, Tarrytown-on-Hudson, N. Y.
College and Academy, St. Genevieve-of-the-Pines, Asheville, N. C.
College & Academy of the Sacred Heart, Clifton, Cincinnati, O.
College & Academy, Mt. St. Joseph-on-Ohio, Mt. St. Joseph, O.
Seton Hill College, Greensburg, Pa.
Villa Maria College, Immaculata, Pa.
Marywood College, Scranton, Pa.
Rosemont College, Rosemont, Pa.

PREPARATORY SCHOOLS FOR BOYS

Mt. Washington Seminary (6 to 13 yrs.) Mt. Wash., Balto., Md.
St. Clement's School for Boys, Canton, Mass.
St. Joseph's Academy, Wellesley Hills, Mass.
Mount Assumption Institute, Plattsburgh, N. Y.
Pio Nono College, St. Francis, Wis.

MILITARY ACADEMIES AND SCHOOLS

Clason Military Acad. & R. O. T. C., Sound View Ave., N. Y. C.

ACADEMIES FOR GIRLS

Mt. St. Joseph Academy, Hartford, Conn.
Academy of Our Lady of Mercy, Milford, Conn.
Holy Cross Academy, Upton St. & Conn. Ave., Washington, D. C.
Notre Dame Convent, Bourbonnais, Ill.
St. Mary's Academy, Nauvoo, Ill.
Villa de Chantal, Rock Island, Ill.
Academy of the Immaculate Conception, Ferdinand, Ind.
Academy of Immaculate Conception, Oldenburg, Ind.
Nazareth Academy, Nazareth, Ky.
Mt. St. Agnes, Mt. Washington, Balto., Md.
Notre Dame of Maryland High School, Baltimore, Md.
Marycliff Academy, Arlington Heights, Mass.
Mt. St. Joseph Academy, Brighton, Mass.
Academy of the Sacred Heart, Fall River, Mass.
Academy of Notre Dame, Lowell, Mass.
Sacred Heart Academy, Watertown, Mass.
Academy of the Assumption, Wellesley Hills, Mass.
Nazareth Junior College, Nazareth, Mich.
St. Benedict College and Academy, St. Joseph, Minn.
Academy of Sacred Heart, Taylor & Md. Aves., St. Louis, Mo.
Mt. St. Mary, Hookset Heights, N. H.
Holy Angels Institute, Fort Lee, N. J.
Loretto Academy, Santa Fe, N. M.
Academy of St. Joseph, Brentwood, N. Y.
Ladycliff-on-Hudson, Highland Falls, N. Y.
Ursuline Academy, Middletown, N. Y.
Mt. St. Mary-on-Hudson, Newburgh, N. Y.
Academy of Our Lady of Lourdes, 463 W. 142nd St., N. Y. C.
Ursuline Academy, Grand Concourse & E. 165th St., N. Y. C.
Academy of The Holy Names, Rome, N. Y.
St. Joseph's Mountain School, St. Joseph's, Sullivan Co., N. Y.
Academy of The Holy Child, Suffern, N. Y.
Mt. Notre Dame Academy, Reading, (Cin.), O.
Notre Dame Academy, Grandin Rd., Cincinnati, O.
Mater Misericordiae Academy, Merion, (Phila.), Pa.
Mt. Mercy, Pittsburgh, Pa.
Academy of Holy Child Jesus, Sharon Hill, Pa.
Mt. de Chantal Academy, Wheeling, W. Va.
St. Mary's Springs Academy, Fond du Lac, Wis.
St. Mary's Academy, 1175 Superior St., Milwaukee, Wis.

BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls), 12-17 W. 128th St., N. Y. C.

WOMEN AND GIRLS.

SACRED HEART ACADEMY

Watertown, Mass.

Affiliated to the Catholic University of America.

Conducted by the Dominican Sisters.

An ideal Boarding and Day School for Girls. College and Normal Preparatory Courses. Commercial and Grammar Departments. Music, Art, Elocution, etc., in charge of Specialists. Excellent Location.

NOTRE DAME OF MARYLAND

Charles Street, Baltimore.

Catholic College for Women conducted by the School Sisters of Notre Dame. Academic Department—High School Courses of College Preparatory Grade. Elementary Department. Music, Art, Physical Culture. For Catalogue, address: The Secretary.

THE ACADEMY OF NOTRE DAME ROXBURY, MASS.

Conducted by Sisters of Notre Dame of Namur. A Select Boarding School for Girls. Primary, Intermediate, and Academic Departments. Special facilities for the study of Music and Art.
Aims:—Physical Health; Solid Knowledge; Cultured Manners; Thorough Moral and Religious Training.

Address: THE SISTER SUPERIOR.

WOMEN AND GIRLS.

ST. PETER'S HOSPITAL

Training School for Nurses
Albany, N. Y.

Registered by the University of the State of New York.

Offers a three-year course to properly-qualified women. Applications for February class being received now. For further particulars apply to Superintendent of Nurses.

St. Joseph's Mountain School

St. Joseph's, Sullivan Co., New York
BOARDING SCHOOL FOR GIRLS
Under the Regents of the State of New York

Beautiful location, extensive grounds
YOUNG BOYS' DEPARTMENT
For particulars apply to
MOTHER SUPERIOR
Saint Joseph's, Sullivan Co., N. Y.

NAZARETH

College and Academy

A Catholic Home School For Young Women and Girls

For catalog address The Directress,
Nazareth, Mich.

The Oratory School

Summit, New Jersey

A select college preparatory school for boys.

Conducted by

The Oratorian Fathers

Patron His Eminence

Patrick Joseph Cardinal Hayes

IF YOU SEE IT IN THE FIELD AFAR, KINDLY SAY SO TO THE ADVERTISER.

The Catholic Foreign Mission Society of America (MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy and theology.

The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a six-year classical course foreign mission aspirants who have completed the eight grammar grades.

THE AUXILIARY BROTHERHOOD OF ST. MICHAEL was established for those who wish to devote themselves to foreign mission work, but are not inclined to assume the responsibilities of the priesthood. The Brothers will participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

THE MARYKNOLL SISTERS devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York, aims to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the mission.

MARYKNOLL Procures serve as depots of supplies and homes of passage for Maryknoll missionaries. They are located as follows:

New York City, at 410 East 57th St.
San Francisco, Calif., at Fillmore and Vallejo Sts.
Los Angeles, Calif., at 426 South Boyle Ave.
Seattle, Wash., at 1603 East Jefferson St.

MARYKNOLL JAPANESE MISSIONS are conducted by the Maryknoll Sisters, for the education and religious instruction of Japanese, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash.

Make checks and money orders payable to **J. A. Walsh (Treas.), Maryknoll, N. Y.**

LEGAL TITLE FOR USE IN WILLS AND ELSEWHERE

Catholic Foreign Mission Society of America, Incorporated

For further information address: *The Catholic Foreign Mission Society, Maryknoll, N. Y.*

IN EASTERN ASIA.

THE first band of four Maryknoll priests left for China in September, 1918, and were assigned to a field in Kwangtung. Today, Maryknollers count on the field sixty-seven—thirty-two priests, six Brothers, and twenty-nine Sisters—with missions in China (Kwangtung and Kwangsi Provinces), and Korea. The center of communication and of supplies for the various missions in China is the Maryknoll Mission Procure, 158-160 Austin Road, Kowloon, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea.

ASSOCIATE MEMBERSHIP

ASSOCIATE Membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to *The Field Afar*.

For these members, weekly Masses (more than a thousand every year) are offered by the priests, and they are remembered in the Communions and other prayers of the students and Sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Associate Membership for one year, without *The Field Afar*, is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

MONTHLY MAGAZINES OF THE SOCIETY.

THE FIELD AFAR—eleven issues yearly.

10c the copy; \$1.00 a year; \$5.00 for six years; \$50.00 for life. (A life subscription insures perpetual membership in the Society.)

THE MARYKNOLL JUNIOR—ten issues yearly.

5c the copy; 50c a year for single subscriptions; 40c for quantities of ten or more to one address. Sample copies sent on request.

CONTENTS.

<i>Korean Kinkles</i>	3
<i>Loting Prepares</i>	6
<i>In the Vineyard</i>	7
<i>Bethany</i>	9
<i>Along the Trail</i>	10
<i>Editorials</i>	14
<i>Xavier's Sancian and Maryknoll</i>	17
<i>Home Knoll</i>	18
<i>The Voyagers</i>	24
<i>Maryknoll Sisters' Page</i>	25
<i>I Have Loved the Beauty of Thy House (Story)</i>	26
<i>Circles</i>	29

THE FIELD AFAR, Vol. XIX, No. 1. Published the first of every month, except August, at Maryknoll, N. Y. Subscription, \$1.00 a year, in advance.

Entered at Post Office, Maryknoll, N. Y., as SECOND-CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917; authorized November 21, 1921.

SCHOOLS FOR BOYS.

ST. JOHN'S PREPARATORY SCHOOL, Danvers, Mass. — For Boarding and Day Students. Conducted by the Xaverian Brothers, under the auspices of His Eminence, William Cardinal O'Connell. Academic, Commercial, and Preparatory Courses.
BROTHER DIRECTOR, Danvers, Mass

ST. MICHAEL'S COLLEGE AND HIGH SCHOOL

Winooski Park, Vermont
Conducted by the Fathers of St. Edmund of Canterbury. Beautiful location, extensive grounds. Juniorate connected with the Institution.

Send for catalogue
THE REV. PRESIDENT

A NEW YEAR'S RESOLUTION.

Read a Maryknoll Book each month in the year.

The Maryknoll Dozen now numbers thirteen—so you have a choice.

If your conscience bothers you for getting too much pleasure out of this resolution, just reflect that, in addition to enjoying yourself, you are also helping a good cause.

Looking For A Good Playlet?

Maryknoll has one which will make an attractive entertainment feature in seminaries, colleges, clubs, or schools. The cast of characters is small, including an American banker and his son, a Chinese merchant and his son, a mandarin, an American secretary, a Chinese servant. There are but two acts.

THE SPIRIT OF THE RIVER (FENGSHUI)

is the name. Fifteen cents, postpaid.
The Field Afar, Maryknoll, N. Y.

IF YOU SAW IT IN THE FIELD AFAR, KINDLY SAY SO TO ADVERTISERS.



THE FIRST MARTYRS FOR CHRIST.

A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.—Matthew II, 18.
(The original painting is in Bethlehem)

THE FIELD AFAR

JANUARY, 1925

Korean Kinkles.

LAND — LANGUAGE — LANDINGS.

A WEEK later we repeated the trip from Gishu to Shingishu. It was a New Year, but the old problem of a mission center in Shingishu not only remained, but, from slinking round the backdoor of our conscience, had come prominently to the fore and was actually making threats. A dozen years ago there would have been no problem, for, at that time, Shingishu didn't exist, save as a storage for material and supplies for the great bridge then being built over the Yalu River, to connect Korea and Manchuria. But how that bridge stirred up things! No longer was there a missing link in the railroad to Mukden and Peking—or, if ye be so inclined, to Paris. The whole north of Korea woke up, stretched itself, and began to grow. At the Korean end of the bridge, huts appeared, then streets, real houses, stores, offices; and so the hamlet grew to a village, a town, and a city, as quickly as any thoroughbred mushroom, but more durably.

Land could have been bought at that time for two sen—one American copper—a tsubo. The tsubo, dear Knollers, is six feet square; or, if you prefer, thirty-six square feet. "Now then, Johnny Wentworth, stand up and tell us how much could be bought for thirty dollars." "An ample amount for a church and school, with rectory and convent, ma'am." And so it was. But land wasn't needed then; there were no Catholics in Shingishu, and no one to buy. Q.E.D. But now there are Catholics, and catechumens, and the land is needed. Meanwhile the prices have been expanding, and what thirty dollars would have bought in those good old days costs thirty thousand now. What a Mecca for the sprightly real estate agent! What a silly Charybdis for the missionary, twixt the need of the Christians and the need of a purse! Quite in accord with Hoyle, there are no wealthy Catholics there to help, and, in fact, no one that might be reckoned even "well off." 'Tis a prob-

lem, of course, common to all new mission work. Churches may, later on, be self-supporting and self-developing, but, in the beginning, the good seed must be not only planted by the missionary, but nourished as well.

At a considerable distance outside the city, land could be had much cheaper than twenty yen (ten dollars gold) per tsubo, but these sites all serve a double fault—they are low and sometimes flooded; they are too distant for a school, the strong bulwark of the faith.

A natural impulse would be to wait, pending the possible depreciation of land values, or a lucky strike. But the city is booming, prices are ever mounting, and the government itself is pushing the development; for Shingishu is now the northern gateway to Korea, and, as such, will always be prominent. The resources of the upper Yalu have only been sampled; the seaport of Yongampo, a few miles to the west, is the only port in northern Korea that affords harbor to large vessels from Shanghai and other distant points. It is the Yongampo shipping that has made Antung, across the river, a great city, even though cargoes had to be lightered thereto. With the completion of the prospective railway from Yongampo to Shingishu, the latter's position as exporter abroad and distributor at home will be assured. No, it seems too much to expect a tumble; in all probability, the longer we wait the higher will be our final price. All right, go ahead now—a quarter down and five cents a week! Splendid idea, but they won't see it our way.

Having lost a few pounds, hairs, and sleeps over the situation, we began to admit what we knew all along, that the problem was too much for us. How feeble is man! Only the fool saith in his heart: "There is no God." We started a novena to the Holy Ghost, confident that if He wanted that church in Shingishu, He would show us how

to put it there. Two days after the close of the novena, one of the Shingishu Christians cycled up in a great hurry to tell us that a certain wealthy landowner, already approached in vain for even a price on his holdings, onto which he was hanging for a few more slices of unearned increment, had suddenly changed his mind and was willing to sell. Yet greater wonder, he was willing to take four yen a tsubo for property adjoining that quoted at fifteen. It seemed an answer to our prayers; it certainly was an opportunity not to be missed. The only drawback was its size—much more than we needed for a church and school, not too much for a complete compound, with orphanage, etc., but decidedly too much for the size of our coffers. However, it was a case of take all or none, and knowing we could readily dispose of what was not needed, we took all without compunction.

Oh, who will make our tongue phonetic, that pay meant may be payment! To execute our coup d'état we had to hold up a bank, and now our property is mortgaged, with a beautiful first mortgage at thirteen per cent.

*Come all ye sharks and triple gold balls;
Why do ye tarry so long? . . .
Embark for Korea and open your stalls;
Great fortunes are yours for a song!*

We could indeed sell part of our purchase immediately, but it would be tossing a real gold brick over the alley fence, since, by holding on for a few years, we shall be able to release it at an excellent profit, for the greater material welfare of Mother Church in Korea. Or, better yet, should the exchequer warrant it, we shall retain the whole plot for an orphan asylum, hospital, college, or other helpful adjunct of mission work. Our decision depends on the length of time we shall have that mortgage wolf hanging round our front door, for unless some good angel helps us to lift the siege, we must soon capitulate. We should like to have the opinion of THE FIELD

SCHOOLS ARE A VITAL NEED ON THE MISSIONS.

AFAR readers on this vital problem, all blank checks to be accompanied by bank statement, and acknowledged from here with a moving picture of idols overthrown. Only a lively faith can beget a care for the eternal weal of nadir, though it follows not that all with such a faith show such concern. An appreciation of mission conditions is also needed, and this arrives through the printed word. Already a number of THE FIELD AFAR readers have shown themselves sympathetic with Korea's Catholic needs. To these we are grateful indeed, with the heartfelt appreciation that comes from having good friends at home interested and helping. Our own thanks will ever be poor, but there is One not to be outdone in generosity, Who will bestow a meed in this life, a hundred fold, and, later, one everlasting.

We are quite confirmed in the opinion that the hardest cross for a missionary of our day is the language. All of our men refer to it as such, and the latest testimony we find in the course of a letter from Fr. Byrne, who writes from Korea:

A man who cannot speak the language of his adopted land is tempted to dissipate energy in ways that may be useful, for example, dispensary work, but that will not bring the contentment that follows priestly functions: preaching, baptizing, making converts, or ministering to souls rather than to bodies.

Language study is so difficult that no one should be left to his own initiative in the matter. Everyone who studies alone is "on his own."

At first we cannot do otherwise, but our prime concern, *above everything else*, in Korea, should be to have new missionaries in a language school. This year it is impossible, impractical; but next year I think we can work it.

The Belgian Fathers—very successful in China—have this rule:

All new missionaries go to the house of studies for one year—some for two. The schedule at this house is *two months* of study, *two weeks* of vacation; repeat. We thought the vacation periods numerous and long, but were told they were the result of experience.

A small enamel pin bearing the Maryknoll Chi Rho (monogram of Christ) will please anybody.

From Father Cleary at Gishu.

OUR school has but two rooms, though we did put a partition through one of them in an effort to make ourselves believe we should then have three, and thus raise our school from its accepted kindergarten rating.

Fr. Byrne, down the river, hasn't even a chapel or a house yet, much less a school. He is living in one of those little Japanese doll houses, rented, for a time. Some American dollars, also Sisters to take care of the girls' education, and the biggest mission problem we have will be solved. The Sisters are coming. Souls open to God's grace have attended to the giving of their



GISHU POST OFFICE.

Frs. Byrne and Morris examine the tall buildings.

all to Christ's work among the heathen; surely there are some who, though not giving lives, will be generous, so that these consecrated lives may not be sacrificed in vain.

The children in the first grade were quite amused when I wandered into their class in Japanese one morning and declared my intention to become a regular pupil. I should like to do so, too; but Japanese will have to wait till I get Korean a little better. A knowledge of Japanese is almost an essential for the missionary in Korea; it is an absolute necessity for efficient work.

Our catechist has gone on a visitation of the outposts. He is going to buy some wax while he is up the river.

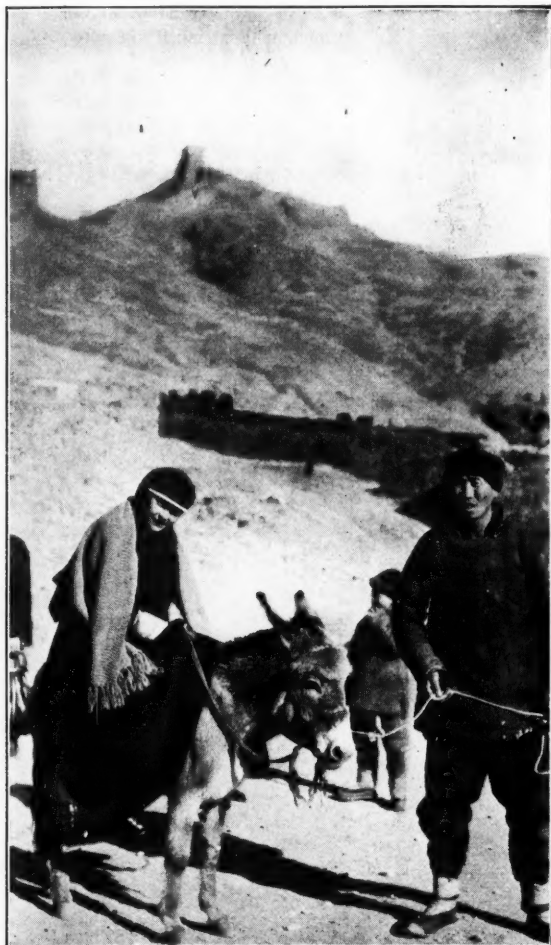
It is scarce round here, and I am nearly out of candles. We "make our own," by the way. The same is true of flour for the Sacred Hosts. We grind it ourselves. Did it ever occur to you to learn to make candles and Hosts? You won't regret having the knowledge when you come to the missions.

One of the girls who finished our school this year, Jun Rosa, has been accepted by the Sisters of St. Paul de Chartres as a postulant; and since she is very poor, with father and mother both dead, we gladly agreed to furnish the two hundred yen necessary to prepare her "trousseau." But we ask interested benefactors to inquire of us about the hole that we made in our convent building fund for this little work of charity. We shall send a prompt and direct reply to all letters of inquiry, giving all desired statistics. Don't miss this opportunity to get "inside information" on the financial status of the Church in Gishu. It is strictly confidential and a guaranteed bona fide introductory offer we are making you. Do it now! (When writing, kindly mention THE FIELD AFAR. We know it's a good advertising medium and we want to prove it—to you.)

In an effort to find out who is who among the Christians—a more perplexing problem than you would imagine, we started a sort of mission census. When Kim Maria is the wife of Chang Joseph, and their son's name is Chang Stephano, and the mother-in-law's name is Lee Marcella—well, how is a green missionary going to know that they all belong to one family and live in the same house, especially when about fifty per cent. of his Christians have the family name Kim?

Fr. Krempf, one of the French Fathers of Seoul, the director of St. Joseph's Commercial School, arrived for a little restful sojourn with us up here in the North. He is a fine type of priest, and knows the language perfectly. He can teach us more in an hour than we could get from a native teacher in a week.

Consolations! miseries, too! A young wife of eighteen years took poison to escape an unbearable life with an impossible mother-in-law—and the husband a former catechist! I vision now



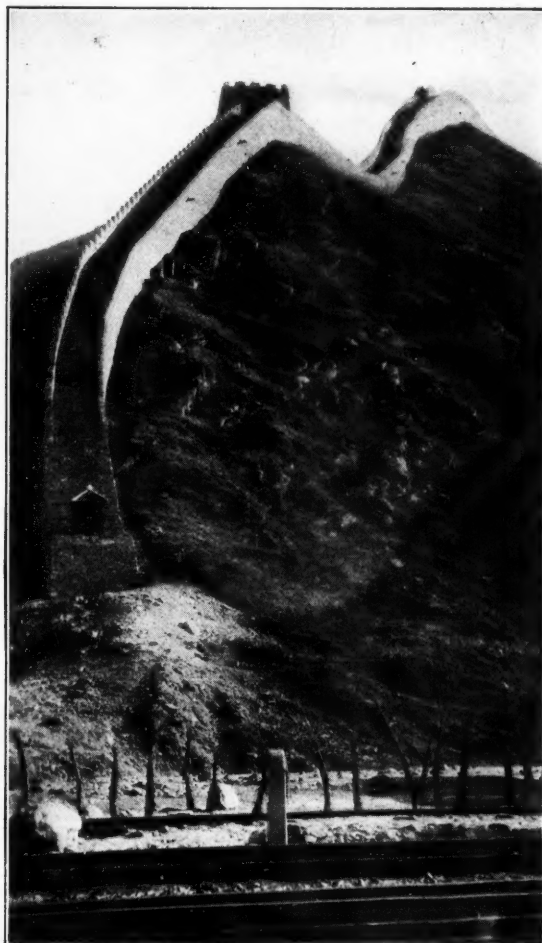
En route to Korea, under the guidance of Fr. Clougherty, the Maryknoll Sisters availed themselves of a visit to the Great Wall. The camera caught this much of the procession—Sister Mary Paul and her Manchurian guide.

about three days of parleying as soon as the would-be suicide gets out of the hospital. Père Krempf's advice is: "Go for the mother-in-law!"

I sent a letter to *Scout Press* in reply to one which appeared, signed "True Thinker," declaring that no true Christian could smoke tobacco—an instance of the kind of "Christianity" that has been spread far and wide here in Korea.

I'm en route to Shanghai, which is convenient by boat from Korea—a couple of days means nothing in the Orient—to try to locate some furnishings for our new convent. Prices are very high in Gishu and selection limited; therefore, the Shanghai trip.

An outpost of the ancient wall of China—a modern construction built within sight of, and parallel with the old wall.

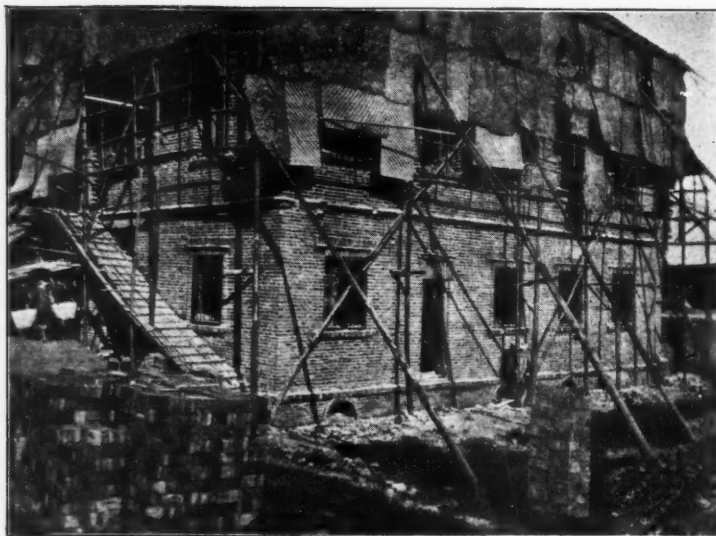


We stopped at Chefoo (Shantung) yesterday for a couple of hours. I had just time to get off for Mass. The French Franciscans are in charge. They were very cordial, and, at dinner, which was also breakfast for me, I met the Abbot of the Trappists near Peking to whom you referred in the midsummer FIELD AFAR. He had come down to confer with the Bishop of Chefoo about the monastery he is going to establish soon in that diocese.

Chefoo is delightfully clean and fresh looking from the sea; the first Chinese town I have been able to speak of in that way. There are no fewer than five Protestant churches there. Old Glory was greatly in evidence and good to see.

IS CONTINGENT LARGELY, UNDER GOD, ON CATECHISTS.

Loting Prepares!



THE CONVENT UNDER CONSTRUCTION.
The bricks are awaiting donors.

MORE bricks. More mortar. Give me liberty or "gimme" bricks. Unless the bricks promised come soon, the Cantonese workmen will be hindered in their task. The bricklayers are proving to be wonders, and as they are on contract to finish the building in one hundred days, they are seeing to it that, as far as they are concerned, there will be no forfeit for overtime. However, delays on deliveries of material may possibly cause Fr. McShane to pay "severals tens of dollars" every day that the Cantonese mechanics cannot work.

To hasten delivery of bricks, Fr. McShane took his troubles to the mandarin, who listened to the shan fu's recital of how the brick maker failed to keep his word.

The big brothers and little brothers, cousins and friends of one brick manufacturer doing business in a village not many kilometers away from Loting, all craved audience with the shan fu. While in conference with this delegation, Fr. McShane learned that the mandarin used more than mere moral suasion in taking action. He sent a letter and a squad of soldiers, if you

please, to their village to inquire the whys and wherefores of the non-arrival of the BRICKS at the new convent building.

The realization that the hill gentry is still doing business at the old stands was brought home to us recently when we received more cement from the outer world. Coming up the little Namkong River, the boatman carrying this very necessary building material was cleaned out of everything except our cement, which came through unmolested. Whether this part of the cargo was too heavy to be carried away to the hills, or whether it was because the robbers feared to take this foreign consignment, is not known. We, however, are of the opinion that the Sisters waiting to come here, have been praying for the protection of all material going through bandit territory, and that a special Providence watching over it insured its safe and timely arrival in Loting. Thus far we have been for-

tunate in getting most of the material through without much difficulty.

"Ten little fingers, ten little toes, two little ears and one little nose" is a very appropriate nursery rhyme for each one of the little infants now finding sanctuary in our somewhat disorderly orphanage. To be sure, most of them are sickly, puny little creatures, and, very often, those not diseased are blind. They are not really orphans either, but little baby girls abandoned by parents who consider them as "bad joss"; as a great misfortune. Except in rare instances a boy is apparently the only welcome newcomer to the family.

The Loting parish is in dire need of some wealthy uncles and aunts who will come to the aid of the indigent priest who is trying to find out "how do they get that way?" when the bills for the new convent come due.

THE third foundation of Maryknoll Sisters in China is an established fact, and we chronicle the gratifying steps leading to its accomplishment. To Fr. McShane, tireless missionary, is due the special credit of installing a group of American Sisters in the interior town of Loting. He writes:

I have just bought tickets for the trip to Loting and we all leave tomorrow night. The Sisters prefer to travel up the Loting River in the small boats, and as there is no danger of any kind and there is the possibility that we can have our daily Mass, they will probably find the journey a very pleasant one. While we shall not be able to greet them at Loting with an old Christian congregation, still I know they will be warmly received, and it will not be very long before they will win the affections of all. To me, the coming of the Sisters is the fulfillment of a long cherished hope; I am indeed grateful to the Lord. We shall let you know later about the trip to Loting.

China will be converted through the Chinese—\$100 a year pays the expenses of a Chinese seminarian. Educating priests is charity of the eternal kind.

In the Vineyard.

FORWARD is the title of a magazine edited in the interest of students at St. Joseph's College, Kobe, Japan.

The Women's Daily News has just been started in Tientsin. This is a Chinese newspaper, published by and for Chinese women.

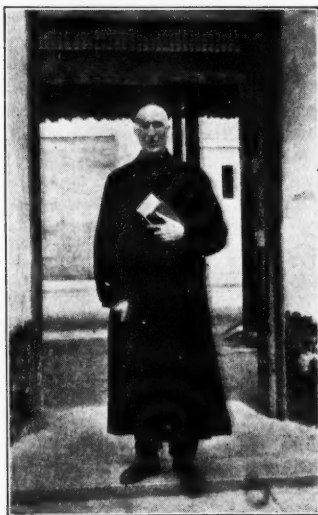
There is a postal air service in China between Mukden and Newchwang. Postage is ten cents for a letter, in addition to the usual stamp.

Things are going up in China!

A foreign mission society has been started in Vienna under the patronage of Cardinal Piffel, Archbishop of Vienna. It received its authorization in 1903 and hopes to send its first missionaries to India next year. It has its own mission paper called *Light and Life*.

The latest band of American religious to settle in China is that of the Precious Blood Sisters.

We learn that the inspiration of this group came from a young Jesuit priest in California who



FATHER KENNELLY, S. J.
Almost forty years in China.

was about to leave for China in 1919, when death called him. Later, this young priest's sister, a religious of the Precious Blood, when sending some altar linens to the missions for which her brother was destined, expressed the hope that some day her own Sisters would be there. And there they are.

Fr. Kennelly, S.J., who has been in China almost forty years, writing to one of the Maryknoll Fathers, alludes to the greatest trial of the missionary in the following letter:



FATHER GUISSEL.
Who for fifty-two years has never left his Mongolian mission.

Mind you well that these hieroglyphs speak to the eye, whereas our Western languages are addressed to the ear. Hence the necessity of learning the Chinese written script, which is the real key to the mastership of the language, and the best help to the speaking of the vernacular. God be blessed for all the progress your mission has made during the year, and the wonderful Providence which has protected you men from bandits, the ravages of typhoons, mosquito bites, and Chinese rats! On crossing the Atlantic, I enjoyed several times a dish of "Boston Beans," and found them well suited to provoke a sound and prolonged night's rest. Here, in Shanghai, I have never seen them.



CANON LIU.

It is pleasant to turn from the bandits of China's mainland to a harmless Chinese Canon at Macao, near by. Congratulations to Canon Matthias Liu, who recently celebrated his Silver Jubilee. He is characterized as a zealous missionary who has contributed one of the most brilliant chapters to the history of the Church in Macao and as a model of evangelical charity and poverty.

There are Catholic missionaries who have not seen their native land in fifty years. When they left home they said to themselves, "I will go and I shall not return"—a thrilling resolution surely. Times have changed and distances have been much shortened, so that in this, our day, the outgoing missionary may reasonably anticipate at least one return during his lifetime.

And yet, we find the same spirit of life exile still strong. Recently, we caught the viewpoint of a French missionary in Indo-China who writes:

I should have a right to ask for a leave of some few months to visit France. After an uninterrupted stay of thirty-four years in the mission, the bishop would easily grant me the permission. But I hesitate, and say to myself: "At the Assumption you kept your last obligatory fast. You have

entered the category of old men. . . . What is the use of undertaking a long and costly journey? Why lose one year out of the few that you still have left to live? On your arrival back there, you will be completely out of your element; you will scarcely know anyone." Then again, I say to myself: "If you leave your post, whom will the bishop take to replace you? Father — has just died; Father — has been in the hospital for three months. Can I abandon my district which now numbers seven parishes with 8,400 Christians? After a year's absence, in what state shall I find the posts of new Christians, especially the two posts that I founded up there on the mountain, in a country completely pagan, and which are now well on the way to attaining full growth."

The bishop came to make his rounds for confirmation in my district; this lasted four weeks; 1,460 persons were confirmed. I accompanied His Lordship everywhere. The bishop made the trip in a chair; I, on an old horse that tired me out—tolerably so. Well, here I am back home, and I am taking advantage of my first leisure time to write you these few lines; they will go to tell you that I am always thinking of you and they will remember me to you—but I have decided to stay here.

Fr. Heinrich, whose work suffered considerably by the earthquake, is still in need of books, and we are certain that there are many among our clerical readers who would be glad to supply him with some. What he requires especially are doctrinal books, Church History, Apologetics, Explanations of the Holy Scripture, and the Catholic Encyclopedia. He says that those who read these books are nearly all pagans, but that in looking into them they will perhaps find the instrument of their conversion.

THE *Rock* of Hongkong, a well stocked, Catholic Magazine, carried recently an article on the new venture of Maryknoll at that great gateway of the East. We refer to the Maryknoll Hostel for Asiatic students, a work now under way.

This Hostel was one of the hopes of the late revered Bishop Pozzoni and its start has been made possible by a government advance loan, at a reasonably low

rate of interest, of sixty thousand dollars.

Under pressure, as Maryknoll is today, in its struggle to meet splendid opportunities, there is little hope of reducing this loan unless the Hostel idea appeals to some well-to-do patron—and this is not likely, if we may judge from past experience.

We are, however, assured that the Hostel, which, it will be recalled, is designed to accommodate one hundred students of the University of Hongkong, will be self-supporting, when once opened.



CHANG KONG.

Five-year-old Jackie Coogan of China.

Perhaps, too, the loan interest will be met by the student fees.

We desire very much, however, to secure for the Hostel from our friends, about five thousand dollars a year, to be applied to the interest or to reducing the principal, as we judge best.

Fifty one-hundred-dollar gifts would accomplish this, and we

wonder if we cannot interest educators in this particular problem. The Hostel is going to be well worth while—a credit to the Church Catholic and to American Catholics' cooperation. Are you interested?

Some one has sent us a pamphlet on the International Opium Conference. The pamphlet is written by a Julia Ellsworth Ford of New York City and contains among other statements, the following:

Judson Taylor, head of the Island Mission in China, says: "In eighty years the Protestant churches secured 80,000 church communicants. During that same eighty-year period the British Government has created 150,000,000 VICTIMS OF THE OPIUM HABIT."

We ask if this can be true and we find it hard to believe that the British Government would today tolerate such a record.

The pamphlet above alluded to is being widely spread.

We suggest as a resolution for the year 1925 the simple idea of wearing a Chi Rho on your person. Let it be a button, a pin, or a ring—but have it a Chi Rho. You know what we mean—that monogram of Christ, X and T combined in a circle. You will see it on the first page of every *FIELD AFAR*, on the cincture of every Maryknoll priest, and, should you visit the place, it will confront you at every turn. It symbolizes the mission of Christ to the world.

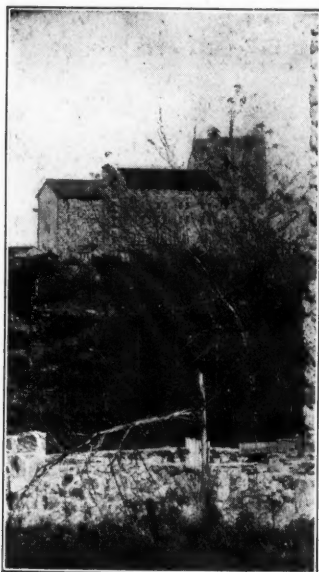
THE *FIELD AFAR* Office keeps a supply of Chi Rhos, and hundreds of our friends are wearing them, not infrequently with interesting experiences. Wear a Chi Rho!

THE GROUP PERPETUAL.

Any group up to ten, for example, a family, a convent of nuns, the members of a society, living or dead, may be enrolled in the Catholic Foreign Mission Society of America, as Group Perpetual Associates.

A certificate will be supplied for each one enrolled. For a society, if preferred, a special certificate, suitable for framing, and bearing the names of members in the group, will be provided.

Bethany.



THE MARYKNOLL SEMINARY.
A telescopic view from Bethany.

WE do not refer to the little hamlet where our Lord was wont to retire from the noise of Jerusalem, but to a hillside, a short walk from Maryknoll. It is a tract of land—some twenty acres—on which, a few years ago, stood the residence of a friend of Maryknoll, who had beautified his estate, using it as a summer home. One morning this residence, a frame house, burned to the ground, and now, on the strengthened and extended new foundations, the Maryknoll Sisters are building what many have been looking for—a lodge for friends of Maryknollers and of the cause.

This new building is on the road from Ossining to Maryknoll. Automobiles coming from the metropolis will leave the Albany Post Road at the village center, follow the electric car track a few moments, and pass in succession two new schoolhouses. At a fork in the road, where the car track turns to the left, motor cars bound for Maryknoll may take either road,

but those bound for Bethany will take the right. Bethany is marked by two stone gateposts on the right of the road.

From the village, it is only five minutes' ride; from the railroad station, about ten minutes. To Maryknoll from Bethany is less than five minutes by automobile, and hardly more than a ten-minute walk. The new Seminary is in full view from Bethany, which will have a group of Maryknoll Sisters and its own little chapel.

The lodge should be ready before the New Year is far advanced, and accommodations will be reserved from now on. There will be twenty rooms, some double, others single, a few with connecting bathrooms.

These rooms will be open only to women and girls, but arrangements will be made so that men and boy friends can be provided at Bethany with meals. Occupancy of rooms will be limited, for the present, to a few weeks; but, later, other arrangements will be made for those who wish to spend a prolonged period.

The charges for accommodations will be reasonable, and, in

view of a great initial expense, which can hardly be less than fifty thousand dollars, we recommend those of our friends who can do so, to send a Bethany offering to the Maryknoll Sisters. They may address the Rev. Mother Superior, Maryknoll Convent, Maryknoll, N. Y.

The Catholic Foreign Mission Society started with an appeal for prayers and has ever since been sustained by those of many religious communities and of many individuals.

We have recently opened to religious houses the advantages of perpetual Maryknoll membership, which the several communities have gladly accepted. One note brought the following from a Carmelite convent in the far West:

Will you deem it presumptuous if we offer a sort of affiliation with our community—a share in all our prayers, works, and penances? It would be not only a pleasure but an honor, indeed, to lend our humble assistance to your great work. We should not be true daughters of the great St. Teresa if the zeal of the missionary did not burn brightly in our souls.



THE FOUNDATIONS OF BETHANY MAY SOON BE COMPLETED.

AN ATTRACTIVE AND INTERESTING BOOK.

Along the Trail.

PINGNAM, up in Kwangsi Province, where Frs. Wiseman and Murray have held out against odds, is looking up. Here is Fr. Wiseman's latest report, a most encouraging one:

The Catechists' School—This was in session six months, and, during that time, the seminarian, whom Bishop Ducoeur so kindly gave us, worked hard for its success. Due to his efforts, Pingnam now has four catechists, natives of the district. So far, we have found them very satisfactory, and, already, we are seeing fruits from their labors. It is advantageous to have catechists belonging to the district, for they take greater interest in the development of the mission.

Schools—Shortly after the Chinese New Year, we opened six schools. We divided Pingnam into sections and placed a school in each section, thus covering the entire district fairly well. With the exception of two large towns, the mission is taken care of as far as schools are concerned.

We hope to have these schools on a self-supporting basis, and, to attain this end, we are charging a nominal fee for tuition. Pagan boys pay three dollars a year, and our Christians pay half tuition. All buy the books from us. Pagans as well as Christians must attend the class in catechism each day.

Unfortunately, we could not find



PINGNAM BOYS AND TEACHER.

At extreme right is a Chinese seminarian loaned to Pingnam.

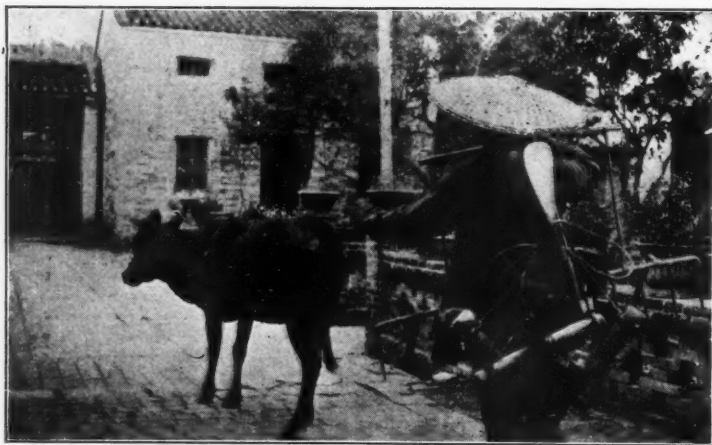
Catholic teachers for all our schools, but we hope to have this condition remedied in a few years. We are now educating two boys at the higher schools, and they have given a written guarantee that, on the completion of their education, they will work for the Church in the capacity of school teachers. If they do not wish to do this, they will refund all money expended by the mission on their education. We might add here that these boys come from two very fine Christian families.

Dispensary—The report of the dispensary shows that 1960 patients have been cared for, and a total number of

3684 treatments given. In February, Fr. Murray suffered from overstrain, and we closed the dispensary except for emergency cases. About two weeks ago, we closed it again, as the stock of medicines had given out. Fr. Murray estimates that it would cost \$200 to replenish the stock. The dispensary has won for us the good will of the people, although we have as yet no conversions to register through it.

Caring for Christians—This is, perhaps, the biggest problem which we face. The prospects of developing the Pingnam missions are big, at least if we judge from the growing interest displayed. At Christmas, last year, 144 people came for the feast; at Easter we had 148; at Pentecost 205. This is most gratifying, but we have no place to accommodate these Christians. At Easter and Pentecost, we put up matsheds; many slept outdoors on desks and tables. At Pentecost it rained during the night; so the people were forced to seek other shelter, with the result that many had to sit up all night since there was no room to lie down.

We are eager to see Pingnam grow



His is a weary two-hours' way, with his plow on his back.

The simplest method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.

WE EMPLOY NO PROFESSIONAL AGENTS.

and should buy property adjoining the mission. Here we could build a good school with a dormitory on the upper floor.

The period of peace which we have enjoyed during the past year enabled us to make a visitation of the entire mission and thus get a complete spiritual report. It was a source of great joy to be able to visit all the Christians, especially those in the mountains. Here it was edifying to find Christians whose faith was strong, even though they had not seen a priest for four years.

The year has been one of great encouragement, and we are grateful to God for all He has done for us. We wish also to thank our friends who have shown interest in Pingnam. By their prayers and financial help, we have been able to see results from our own labors. Lastly, we owe a debt of gratitude to Bishop Ducoeur of Kwangsi. In addition to his always being most happy to advise us and to give us the benefit of his many years of experience, he even went so far as to make a great personal sacrifice to help us. I refer to his giving us the seminarian to assist us when he himself had need of him.

Fr. Paulhus Writes.

YEUNGKONG is always in the same, more or less, chaotic state: bandits, bandits everywhere, and not much hope in sight. Of course, junks have completely stopped. In the last fifteen months, we have been ten months at least without any direct communication with the outside. Most of the time we had to rely on chance sailboats which would not sail, either because there was no wind, or because there was too much wind, or because there were pirates reported, or simply because the day was marked as unlucky in the pagan calendar.

The Sisters could not leave on time for the Hongkong retreat, and, in despair, they turned to me. Using the *Exercises of St. Ignatius*, and with the protection of the Little Flower, we managed to live through it all. At the end of the ten days, when four of the group made their perpetual vows, all the Sisters looked very holy.

The only excitement during that time was the visit of a thief. At midnight I was awakened by a curious noise on my porch. I got up to investigate and could see nothing. All of a sudden, turning round, I found somebody hiding hardly six feet from me. I was too surprised to try to catch him, and before I had time to say a word he was off by way of the roofs, jumping from one to the other like a trained

taken from the very room in which I was sleeping. This determined me to take the precaution of the Chinese, and have iron bars put on all my windows. I now defy any night bird to enter my stronghold.

WE should not undervalue the prayers that children say, for God Himself has said, *My delights were to be with the children of men*. The little prayers recited at a mother's knee at night have, besides, a strong influence throughout life. One like the following might be taught easily, and it would direct the child's thoughts towards the missions:

Dear Jesus, it is growing dark
And I must go to bed;
But now I want to add a word
Before my prayers are said.
I know in China there are boys
Who never pray to Thee;
Please make them know that Thou
art God
And love them just as me.

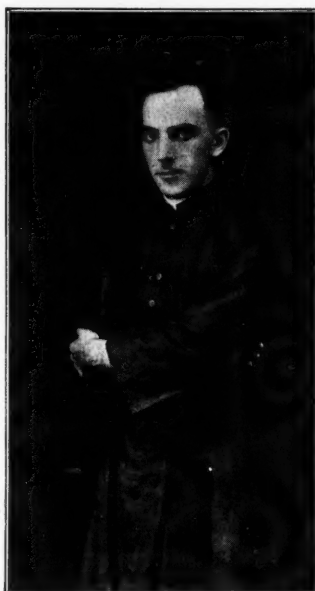
F. X. Ford.

From Brother Michael.

EVERYTHING is going along well with me. I haven't witnessed a typhoon yet, though I may before many hours, as the warning signals have been hanging out for the past two days.

Msgr. Walsh conducted a retreat and delivered some very fine talks. The priests will be off to their missions shortly. Msgr. Walsh is in Sunchong at present and hopes to be able to obtain soon a suitable site for the Center in the countryside about Kongmoon.

Fr. Ford has been kept very busy



REV. FRANCIS X. FORD.
Shepherd at Yeungkong.

acrobat. I was still more surprised when I found on the same porch two suit cases containing my chalice and all my vestments, which had just been

ANNOUNCING THE SPONSOR IDEA.

CHARLES WONG lives in Tungchen; you live in Blissville. Charles aspires to be a Chinese priest; you aspire to train a Chinese priest.

You adopt Charles as your spiritual charge, provide support for his training, pray for him; Maryknoll acts as go-between.

THIS IS THE SPONSOR IDEA.

Sponsor a Maryknoll priest, a Maryknoll Brother, a Maryknoll Sister, a dispensary, a chapel, a convent, a school, an orphan waif, a blind person, a leper, a Chinese priest, a Chinese Sister—any person or thing of Maryknoll at home or in the field.

WRITE TO MARYKNOLL.

OUR FRIENDS ARE OUR BEST AGENTS.



A FACHOW CONGREGATION.
Natives of the aristocratic village of Belmont.

since the synod.

The bandits and pirates are as busy as ever, and there is much fighting going on at different points in Kwangtung. Two of our Sisters started for Yeungkong a few nights ago, but had to return from Kongmoon by the next boat as the junks had stopped running.

A Message from Father Cairns.

IN Rodriguez's *Christian Perfection*, I came across a quotation which you used to hammer on (I hope you do so yet, for it's worth it) and it is this: "It's easy enough to start things; the real test is in keeping them up—completing them." Or in the words of St. Jerome, "It is no matter to begin, but the chief thing is to perfect what we have begun; for it is in that alone that perfection consists." In another place he says, "Many begin well, but few end well."

This idea certainly applies to our work in China, where perseverance is necessary if we would accomplish anything in the spiritual line for ourselves and for others.

Again, you often quoted, "A man's ideals in the seminary are the highest he will ever reach . . . he cannot get beyond them; so aim high." Here on the mission, our wills are no stronger in keeping our resolutions, no stronger in fighting sin, no stronger in keeping at the language books when other easier and pleasanter things call

us—our wills are no stronger than we have developed them in the seminary, by aiming at *high* ideals.

And your idea, "It is easy to start things, but the man of God must *keep them up*," has meant so much to me that I hope you will continue to impart it to the seminarians, in season and out of season, for to my mind it is of paramount importance.

Belmont is a town of some pretensions, for it has honest-to-goodness brick buildings, including a tall fortified pawnshop, which should rather be called a storage house for valuables

TUNGCHEN NEEDS.

Dispensary—

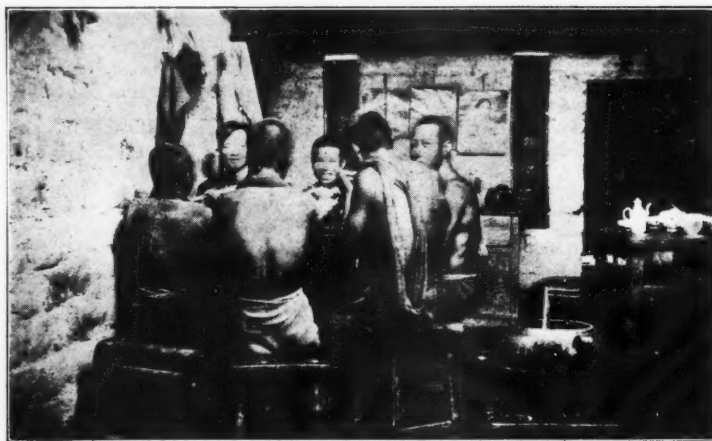
Old cloth for bandages
Quinine
Salves
Soap

Mission—

\$2,000 to build chapel, school, and quarters for priest, catechist, and students, at Sunyi, the prefectural seat of this district. Later a priest will be stationed here permanently.

\$500 to build chapel, school, and quarters for priests and catechists, at Kwai Chi market. This will serve as a center for about three hundred Catholics and catechumens who live in the villages near the market and come into it for business every three days.

\$2 a month for the board of a boy studying for the priesthood. There are three at present; they are not far enough advanced to enter the preparatory seminary. (There are now eight from the Tungchen mission studying for the priesthood.)



A TEA ROOM.
Coolies never fail to patronize the many tea rooms along the road.

BE A FOREIGN MISSIONER AT HOME BY

during bandits' visits.

And the place seems chock-full of boys who are swarming to get a glimpse of the white-robed foreigner.

Twenty-eight received Holy Communion this morning, and baptism was administered, after Mass, to six—two men, two boys, and two infant girls.

During my thanksgiving after Mass and baptisms, as I knelt before the altar table, someone became interested in my rubber-soled "gym" shoes, which I find good for walking. I tried not to notice the inquisitive inspector when he raised my caskock to better examine the white shoes. I made never a move even when the inquisitive body lifted my ankle, as a blacksmith does when he is shoeing a horse, though I must confess that I was tempted to say and do something.

When my breviary was attended to, I continued taking the census of the parish. The town boys, Catholics and pagans, have been following me every time I went out; so I gave them a good walk all round and through Belmont. Afterwards I gained their good will by teaching them to play "Three O'Cat." When we returned to the chapel, I gave the little heathens a talk about the true God.

Tonight I booked eight boys for the new Fachow school, so this will be a Catholic nucleus for our Holy Cross School which had only pagan pupils enrolled before these were added.

I am picking up a few words of Chinese and am being helped by associating so intimately with the people.

Father Taggart Writes.

I have just finished a mission trip through the northern section of the Tungchen mission and found things better in many places than I expected. Giving two sermons a day helped me to get a better grasp of the language. I met a few fine boys whom I shall send to our Kochow school to further their education. When they will have finished the course there, we shall see what can be done about high school training for them.

The continual story up this way is, "So and so" has joined the Protestant Church to 'get face.'" Evidently the

Catholic Church here has no "face." On my last mission trip, I met a man who passes for a scholar. I spoke to him about joining the Church. He was very pleasant and agreeable, but he ended by saying that his friends would laugh at him if he joined the "country yokels' religion." But why the Protestant Church, occupying only a hole in the wall and claiming no foreigners in this section, should have "face," I do not know. Some might argue that it is due to the reputed money holdings of the Protestants. Perhaps, indirectly, that is so; but the Protestant Church in this prefecture does not spend much money.



TUNGCHEN.

Bringing little brother to school.

We need a few men to go out and talk to the people. A beginning in this line has been made in Yeungkong, and, although the results are not startling, they are much greater than Fr. Ford would have one believe.

We are digging in mud and water these days. The school and church are getting a fine coat of stucco and look very different from what they did a month ago. If the end is as good looking as the beginning, we shall be justified for our efforts.

Below A Dollar

but worth much more.

Maryknoll prices are kept low in order to spread mission literature.

These books are exceptional values in every way.

THOUGHTS FROM MODERN MARTYRS

Stimulating selections from the letters of three lovable young martyrs of the last century, together with sketches of their lives.

112 pages, 3 illustrations.

Now 60 cents, postpaid

FIELD AFAR STORIES, I

It would be difficult to find a more attractive series whose purpose is to arouse interest in mission work. The illustrations help to make the book an artistic one.

—Boston Transcript.

160 pages, 17 illustrations.

85 cents, postpaid

FIELD AFAR STORIES, II

These tales appeal to young and old. There is lamentably little English literature on foreign missions, and this addition deserves a warm welcome and a wider circulation.

—Messenger of the Sacred Heart.

170 pages, 16 illustrations.

85 cents, postpaid

FIELD AFAR STORIES, III

The stories are simple and affecting and give a splendid insight into the great work being done by missionaries in China and Japan.

—The Boston Globe (secular).

146 pages, 17 illustrations

85 cents, postpaid

(3 vols., \$2.25, postpaid)

FELIX WESTERWOUTD, MISSIONER IN BORNEO

The story of a gay, lovable lad who became a hardworking, mortified, but always happy missionary among a primitive people in the forests of Borneo. It contains more inspiration to the page than is usually found.

115 pages, 8 illustrations

85 cents, postpaid

**The Field Afar Office
MARYKNOLL, N. Y.**

THE FIELD AFAR

Published by Ecclesiastical Authority
Founded in 1907. Appears monthly
(except August).

Owned by the
Catholic Foreign Mission Society of America, Inc.
Advertising rates sent on application.

Make all checks and money orders payable to
J. A. WALSH, TR., Maryknoll, N. Y.

Single subscription,\$1.00 a year
(ten or more copies to one address,
at the rate of eighty cents a year).

Six years' subscription.....\$5.00
Subscription for life.....\$50.00

(Membership in the Society is included
with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD

All the nations Thou hast made
shall come and adore before Thee,
O Lord: and they shall glorify Thy
name—Psalm LXXXV.9.

ONE of the Church's commandments is properly occupied with the support of pastors. When we consider the emphasis placed by Pope Benedict XV and by our present Holy Father on the Catholic missions, we wonder if before this century of the missions is far advanced, there may not be another commandment of the Church bearing on the duty of Catholics to extend the kingdom of Christ.

A CANDIDATE for the foreign mission service, whether he desires to be a priest or a Brother, should give promise of intellectual as well as moral and spiritual strength. He is marked for an officer's rank in the army of Christ. He should be able to direct and carry responsibilities, while willing to bear the cross of His Leader.

The idea that mediocre ability will find the foreign missions its best field is a serious mistake.

WE are asked to state that the Lecture Guild, with headquarters at 7 East 42nd Street, N. Y., is still "carrying on"—

most usefully and creditably, we add. On the prospectus, we note names of more than forty prominent Catholics, clerical and lay, with a wide variety of subjects, some of them illustrated.

We miss, as we do in Catholic Church catalogs, reference to the vitally interesting subject of missions; but some day, and soon, that, too, will be included among topics suited for Catholics. Fraternal organizations, sodalities, and schools should get in touch with the Lecture Guild.

THE Maryknoll Sisters number, today, more than two hundred; but, in view of the world-wide mission to which they are called, this number should be multiplied by ten or even twenty before another generation shall pass. Why not? America is large, and its youth have faith and charity.

A similar organization, the Franciscan Missionaries of Mary, recently commemorated the twenty-fifth anniversary of its definite approbation. More than four thousand members shared in the joy of this event which found the Sisters of the order in nearly ninety houses spread over Europe, Africa, Asia, and the Americas.

IF you turn to page thirty-two, you will find, under Student Burses, about sixty unfinished Burses for the Seminary, and about ten unfinished, for the Preparatory College. A few of these Burses are reserved, such, for example, as have been begun by colleges or seminaries; but most of them are open to any friend interested in putting them into the completed list. We are especially anxious to move out of this unfinished group the Burses of St. Patrick and Pius X. These names have been waiting for years to be released and they suggest forgetfulness, not to call it ingratitude, whenever we print them.

We would also welcome more Burses for the College.

THE Catholic Foreign Mission Society of America, as a national work, feels that it has some claim on those fraternal organizations that from time to time manifest by some unusual subscription their fine spirit of faith and devotion to the Church.

Such patronage would be most welcome in the present stage of Maryknoll's great development and would, we believe, react favorably on the organization extending it.

Here and abroad, Maryknoll has houses to found, seminaries and colleges to complete, small schools and mission shelters to erect. This is the acceptable time for Catholic fraternal organizations to give Maryknoll a "boost" and the right kind of "push."

THE photograph of the Catholic Foreign Mission Seminary of America which occupied an entire page of our November issue, attracted much attention and brought several letters of congratulation.

Well, a drawing does not prove that construction is advancing, but photographs of Maryknoll a-building usually remind us of ruins, and we wish to let our friends know that we are putting up a new Seminary rather than pulling down an ancient monastery. One who has watched Maryknoll grow and who drives occasionally around the hills of Westchester, writes:

As an American Catholic, I am proud of the Maryknoll Seminary. Already it is a stately landmark, and I like to point it out to my friends. But no one can realize what you people are doing unless he gets a close-up. My own latest visit has shamed me into paying for some stones. It is fine to see that steady progress and to feel that what is going up can hardly come down—for centuries, at least. A man should build well, when he builds something permanent for the Catholic faith.

ST. AUGUSTINE thus explains the mystery of the star of Bethlehem: "What was that star which never before appeared in the skies, nor remained afterward

WITH EVERY

SUBSCRIBER

A

FRIEND

as a sign? What was it but the glorious tongue of heaven to proclaim God's glory, to which, when the time of its appearance was past, the Gospel should succeed over the whole earth?"

The Gentiles of the present age have no wondrous signs or stars to lead them on the hard way to the feet of the Savior; but they have, through God's mercy and the zeal of His ministers, the gentle unerring guidance of Christ's own teaching. And this new tongue of heaven can do more than guide: it can more truly than the star of the Magi give strength and comfort in the rough places on the journey. It was God's will that the Kings of old should follow their celestial light; it is His will that some, at least, of the millions who still sit in darkness, should, through your co-operation, be led to follow the light of the Gospel to the Infant Savior.

"TELL us something about this new American Mission Board." We have been frequently interrogated on this subject, but are not yet in a position to give any clear outline. We understand, however, that as a result of the bishops' action, it is hoped that every diocese in the United States will encourage mission-aid; that the faithful will be urged to do their share in spreading the Gospel; and that the ordinary mission offering should be at least one dollar a year.

The combined offering will be apportioned, sixty per cent. to the International Mission Aid Committee at Rome (Propagation of Faith), and forty per cent. for mission work actually carried on in this country. We of Maryknoll who without funds or subsidies have had to face great building problems, yet in process of solution, expect that our missions will receive their share of support from Rome, at least enough for their sustenance, and more as the movement grows.



SAINT AGNES, VIRGIN AND MARTYR.

We are of the belief, however, that we must look not to Rome, but to the National Board, for building subsidies and for any other mission enterprise projected under the Stars and Stripes.

THIS month THE FIELD AFAR has a birthday—the seventeenth. When four years old, it was hitched to the Catholic Foreign Mission Society of America, for which hoped-for organization it had been conceived and brought forth.

At that time, THE FIELD AFAR had five thousand subscribers. It started with eight pages. Today it carries thirty-two pages, together with a cover, and goes to

one hundred and twenty-five thousand subscribers.

The publisher of a well-known secular magazine says that so far as he knows, every journal in the world is published at a loss. We doubt this, unless the advertisement income is not counted; and we are quite sure that if the cost of production had not doubled in these last few years, THE FIELD AFAR would be making, even at a dollar and even with few advertisers to share its expense of publication, a substantial direct profit.

With costs as they are, however, and an unusually low subscription rate—which we still insist on not raising—the problem of even a nickel of profit on each dollar subscription is difficult. And yet this problem can be met, by two apparently simple means—more subscriptions and more prompt renewals. More subscriptions spell a lower printing cost for each paper. A prompt renewal saves office expense, envelope, stamp, and time.

Would you make happy THE FIELD AFAR on its birthday?

Add one to its subscription list, and see that your own subscription is squared up.

If you honestly feel that THE FIELD AFAR is not worth while, we can hardly expect you to secure a friend for it or to renew. In that event, simply square up, if need be; but you will not be making us happy, and you will be taking from your own life a source of real joy. Is it not so? *Come then.* Today is the time to act.

FORM OF BEQUEST FOR YOUR LAWYER'S REFERENCE.

I give, bequeath and devise to the **CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.**, a corporation, organized and existing under the laws of the State of New York,

(HERE STATE OR DESCRIBE THE BEQUEST)

to have and to hold unto said Society forever, for the purposes for which it is incorporated, or for any other purpose which it may hereafter be authorized to accomplish.

MANY FRIENDS WILL PUSH OUR CAUSE.

民國十三年八月廿六日海晏天主堂靜觀紀念照



FATHER MEYER AND CATECHISTS AT HOINGAN.

Father Meyer conducts a normal school for catechists—natives who teach catechism to the villagers in absence of the priest. In this group are shown some catechists of the Hoingan and Yeungkong districts, just after their annual retreat.

XAVIER'S SANCIAN AND MARYKNOLL.

IT certainly is pleasant to feel that the island where St. Francis Xavier died is under the direction of Maryknollers, and the missionaries themselves evidently relish the prospect. This, however, is a responsibility, and we commend Sancian Island to the special interest of our friends.

Especially would we wish to call, since not to our side, at least to our aid, the valiant sons of St. Ignatius, to whom St. Francis Xavier has always been a light and an inspiration.

Already, one Jesuit in the United States has, of his own initiative, interested a small society in the restoration of the memorial chapel that stands over the place where Xavier died.

Fr. O'Melia, now at Sancian, writes:

Two weeks may not be a vast span in the life of the Church, or even in that of an individual, but significant for Maryknoll, and especially so for this least of all saints, have been the last fourteen days, during which the first Maryknoller in permanent residence took charge of Sancian Island, made precious by the death of Saint Francis Xavier. On arriving here, I was received by Fr. Ngan, a Chinese priest, and welcomed by a group of Christians, and many firecrackers. Though Sancian is only a short distance from the mainland, I sat in a small sailboat, under a blazing sun, for eight hours, because the winds were contrary.

In the early morning, amid much bustling, I left Hoingan—which itself is not a full day's journey from Sancian, given a good wind. I was escorted to the water line by the schoolboys, all uniformed, with two flags flying, two kettledrums beating, and one bugle giving forth a shriek now and then, when the bugle boy could recover his wind. With me walked the town postmaster, my teacher of the language—one of the pleasantest men I have ever met. Fr. Meyer was the major-domo of it all. En route, we stopped at the place of the local ruler to bid good-

by, but, instead of saying farewell, the mandarin joined us, delegating three soldiers, with rifles across their shoulders and loaded cartridge belts around their waists, to accompany me "down the bay." The sampan rowed away with everybody on shore smiling and bowing, even waving hats, though not one gave the yell that we cannot resist at home. Noise was furnished by the banging of hundreds of firecrackers. Leaving "home," even if it be Hoingan and you are en route to the Holy Land of the East, brings its regrets.

Traveling in China ought to be designated by an algebraic X, the unknown quantity. My sampan carried me safely and quickly enough down the Hoingan creek to the little sailboat which was to carry me across to Sancian, but that is as far as I got. "Bad wind," I was told—which meant settle down and wait more favorable times. Bad wind it was in truth, for it turned out to be a typhoon, which, though not so severe as the big wind last year, was the worst we have had this season. I spent the rest of the day and the night in a little Chinese village, and the next day walked over to one of our outmissions, for we were still in Hoingan territory. In the morning of the third day, the typhoon having spent itself, I returned to the sailboat, which was now ready to venture away from land.

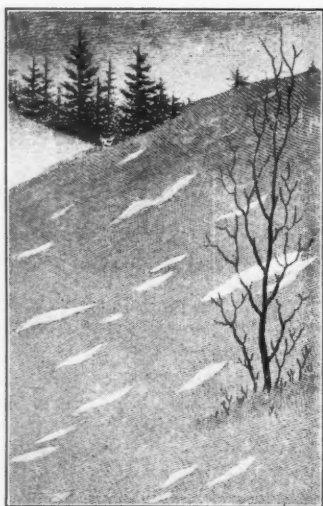
That evening I was on Sancian Island, the first Maryknoller to succeed the Paris Seminary missionaries in the immediate past, and the early Jesuits in the remote past—among whom was the brightest light of all, the Apostle of the Orient, Saint Francis Xavier. It is an accident that I happen to be so privileged, for Fr. Meyer is in charge of Sancian; but he was not able to come, being detained by building problems in Hoingan. To save any overdrawn picture, I shall allow you to imagine what I felt during the first days on this hallowed spot.

After a short period of living in the clouds and of receiving delegations

to welcome me from the different Christian villages, I came back to earth and began to see things I had not noticed before. Over here, typhoons are the builders' nightmare, and the gigantic storm South China had last year, the worst in generations, played havoc with Sancian's pretty little mission chapel, built some fifty years ago by the first Bishop of Canton, Monsignor Guillemin. The wind blew away the woodwork and windows of the cupola, and crashed in two long French windows just behind the altar. I also dislocated the roof so that now, when it rains heavily, water enters the building—chapel, house, and schoolroom; for the chapel is in the center, with the four-room house on one side, and the one-room school, with three sleeping rooms above, on the other. Already the chapel walls are mossgrown. Luckily the building was solidly built and remains substantially intact. The memorial chapel to St. Francis Xavier, marking the spot where, for a time, he was buried on Sancian Island, was likewise damaged. Interiorly it needs a new ceiling, and exteriorly, reroofing. All the woodwork, including two small side altars, needs replacing. Window frames and shutters are worn and damaged beyond repair, for the white ants have done more than their share of destruction. As for the two chapels in the outmissions, both are small and were lucky to come through the typhoons at all, for they are rickety and leaky.

Despite its battered condition, Sancian Island is gloriously beautiful, with its mountains enfolding both the mission and the memorial chapels, the sea in the foreground, and, in the near distance, continental China's rolling mountainous coast. The Christians number over a thousand, though, due to lack of facilities, they need considerable instruction and training in Catholic life. Two small schools for boys are under way, but these should be developed. This is work for a number of hands, and we have not mentioned the four or five thousand still in the darkness of paganism.

OUR CHINA SISTERS CAN SUPPLY LIGHT VESTMENTS.



Home Knoll.

JANUARY—another year be-
for us, another year gone. It
is our twelfth New Year on the
hilltop overlooking the town of
Ossining, and the infant days
have passed too rapidly. They
have been guided by the all-wise
hand of a kind Providence, how-
ever, and it is not for us to say
whether we go on too rapidly or
whether we just creep. The
twelve-year-old is big for that age,
and gives promise of even greater
growth.

If you dwelt in the town below
us, you would be able to see some-
thing of the Seminary, lifting its
massive form above the snow-clad
trees. It is true, about one-third
of the building has been made
habitable; but "twelve" is a retir-
ing age, and great development
must come with years.

The tower of the Seminary
which will be the gift of American
Catholic students, raised its walls
only far enough to cover the water
tanks which rest therein, and then
it had to stop for a while. What
has been built gives great prom-
ise; no thin spire, airy and lace-
like is our tower, but a stately pile
of strong, grey stone; broad, and

seemingly confident of its security.
It raises above our roof top, not
like an added afterthought, but as
a natural outgrowth of the main
building, foursquare, rugged, de-
fiant to the wintry blasts of the
Hudson River valley. At its crest,
where the Chinese gables—but,
wait, we must stop less than half-
way down, for we can only imag-
ine what the rest is to be like.
"Do you hope to finish it?" a vis-
itor asked us recently. Indeed we
do, but —*que voulez-vous?*

Another section of the new
building which has recently come
into its own is the Maryknoll
library. For the last four years,
the space designed for our supply
of books has been, necessarily,
used as a dormitory for our stu-
dents of philosophy; there was not
a sufficient number of individual
rooms for all. This year, however,
the wing adjoining the tower has
been completed—at least exterior-
ly—and the library has ample
room to unfold its voluminous
self. The room is still in some-
what of an unfinished condition
and, before installing bookracks
and permanent fixtures, it will be
necessary to complete the walls

and floors—if we have sufficient
sand to keep the laborers supplied.
Then our only need will be vol-
umes enough to fill the shelves.

January marks also the begin-
ning of the Holy Year in Rome, a
feature of which is to be the Mis-
sion Exhibit. It is not fitting that
Maryknoll's infant voice be silent,
and so, as we write these lines, our
representative is on his way to the
Eternal City. Our exhibit is a
modest one, as becomes a child,
but it has the distinction of being
made at Maryknoll by Maryknoll-
ers, and we feel certain that it will
take its place in line with its older
brothers and sisters. The display
will include clay models of a pa-
gan temple, a Chinese rice-field,
and a Korean village scene. If
you are in Rome during the year,
watch for the sign of the Chi Rho.

And, by the way, an explana-
tion of the "p-x," as some of our
good friends have called it, will
not go amiss right here.

What looks like our X is the
Greek letter Chi (key) and the P
is the Greek letter Rho (roe);
they are the first two letters of
the word CHRIST, when written
in Greek. The circle signifies the



Our main road transformed by snow and ice.

HOW SHALL THEY KNOW OF CHRIST



The Seminary is lifting its walls above the snow-clad hills.

world. The Chi Rho, as yet, fills only part of the circle, since Christ is not yet known to all people in the circle (the world). Take the Chi Rho from within the circle, and we have the bare world; take the circle from the Chi Rho and we, alone, have Christ. Maryknollers believe these cannot be separated.

January usually covers us with a good fall of snow, and, if that be lacking, we may, at least, hear the north wind's whistle. All of which means that if our students do not have an opportunity to practice the virtues on a ski, they may do so on a skate. The humility and patience that comes from skiing seems to make that pastime a first-place favorite in seminaries and religious institutions. Few things could help better to develop these virtues than to arrive rather hastily at the bottom of a hill, having mislaid one's ski en route, only to be told by a waiting group of admirers just where the mistake might have happened. We have noted, too, that the ice in this Westchester County has a peculiar tendency, all its own, to rise up

at untimely moments. However, nothing daunted, and despite the difficulties under which they enjoy themselves, each one seems keen for recreation as the days roll round.

Others "warm up" by taking their turn at what remains of the

coal pile, and, for those who are not inclined to weather the winter outdoors, there is an opportunity for handball or billiards within. Such opportunities are not plentiful, but "all work" makes Jack unfit for that great delight of all institutions of learning—examinations. At Maryknoll they have their place; and when the students in the recent tests least expected it, we managed to catch echoes.

The five portraits on the next page show some Maryknoll students "scared stiff" at oral examinations. Mindful only of the burning question before them, the students did not realize that Father Foto had hidden a camera in the crook of his arm, and, while the examiners shot questions, our "foto-grafter" shot the victim.

To enter, alone, a room lined with members of the faculty, all of whom have the privilege of popping questions on subjects studied during the term, is not exactly a cure for jumpy nerves. The photographs show some frightened, some on the defensive, and others openly perplexed. These pictures will be of especial interest to those who have been through the experience.



Some of the students "warm up" by taking their turn at what remains of the coal pile.

UNLESS CHRIST CRUCIFIED BE PREACHED TO THEM?

Study the line-up! If you can ascertain the branch of learning in which the student is being quizzed and can supply the right answer, we may give you the opportunity to sponsor that student throughout his course.

THE CHRONICLE.

Automobiles come and go at the Knoll—some belong to our friends who return in them. A few have been left with us and helped the cause for a period proportioned to their former service.

One died the day it arrived, but another waited until it had arrived on a mart in New York, where, because it had covered thirty miles successfully, it sold well.

Maryknoll has housed many autos since the first Tin Lizzie found its way to the dump. Nearly all were "used cars," but, when the sign "No tinkers wanted" went up in the garage, most of them began to move.

Several inquiries have come for our bull, who received honorable mention as a general utility beast in our November issue. He goes well, thank you, although for a time he suffered from tender feet. The only complaint made against him is lack of speed, but a motor attachment might remedy this condition; and, if not, after all, between a bull and a mule the difference of speed is slight.

Work on Bethany continues, and there is promise of a very attractive rest house to be opened before long. Inquiries about accommodations, and terms should be addressed to the Rev. Mother Superior, Maryknoll, N. Y. Bethany will provide for twenty guests and is bound to have an appreciative patronage.

Have you heard about the Maryknoll Convent Sale Exhibit? It opened eyes, mouths, and purse

A Chi Rho pin finds friends for The Field Afar—and for the wearer.

At the Major "Exams."



WAITING FOR THE QUESTION.



PREPARED FOR THE NEXT.



WELL, LET ME SEE.



WAITING FOR A BREAK.



GETTING SOME LIGHT ON THE SUBJECT.

strings. In other words, it surprised, delighted, and secured purchasers, some of whom bought for their own satisfaction and counted it a bargain, but later found themselves with a spark of mission spirit which may yet flame to something worth while for souls.

In view of interested buyers for whom Maryknoll itself would be remote or would have no attraction, the Convent Mission Exhibit was installed at 410 East 57th Street, which was released for the purpose by the Maryknoll procurator. The Medical Bureau moved one flight up, leaving two large rooms for the exhibit.

These rooms were decorated with an oriental touch, cases installed, and what has been characterized as a unique display, resulted. Ivories, silks, brasses, prints, and embroideries suggest the line of articles shown.

The exhibit will continue for some months, experimentally, and may become a permanent institution to be developed by the Industrial School of the Maryknoll Sisters.

Is there a tuition charge at Maryknoll Seminary? At its Preparatory College?

This question is so often asked that we will answer it here. For tuition only, that is, for the services rendered by our professors, no charge is made either at the Major Seminary or at the College. For board, likewise, there is no charge at the *Major Seminary*. The expense is met by Burses, which have been supplied for more than fifty students, and by student benefactors, each of whom pays two hundred and fifty dollars a year.

Not all of the students are covered, however, and with increased living costs, the burse interest is not adequate, but Stringless Gifts help us to meet the shortage—and some of our Burses

Slogan for January—Wear a Chi Rho!

IT IS YOUR PRIVILEGE TO SECURE FOR MARYKNOLL



AT THE VENARD COLLEGE.

Some of the foreign mission Brothers of St. Michael who are stationed at the College.

have been raised from five thousand dollars to six thousand.

At the Preparatory College, there is a fixed charge of two hundred and fifty dollars a year, or twenty-five dollars a month. Withdrawals from a Major Seminary are rare, but a Preparatory College for the priesthood does well if it carries through to the Seminary fifty per cent. of the young aspirants who "make the try;" therefore, in justice to our benefactors, we feel that, when at all possible, our preparatory students should be made responsible for their education while with us.

The charge of twenty-five dollars a month substantially covers expenses, and the student assumes the responsibility. In some cases, where the family is in comfortable circumstances, there is no difficulty; in others, a priest interested in the boy will find his board. Often, however, the charge can be met only partially, and, sometimes, not at all.

In such cases, we try to apply a Bursary—of which there are a few

for the Preparatory College—or a student support gift. We also encourage the student to get credit for extra manual labor or for subscriptions to THE FIELD AFAR. It need hardly be added that, in many cases, the Maryknoll Treasurer must rob Peter to pay Paul, because we don't like to turn away fine young souls who are willing to give up all for Christ.

From The Venard.

WITH ninety-three on the roster, a record enrollment, the school term began well—thanks in no small measure to the stirring retreat preached by Fr. Ledwith, M. S. This beginning augured a banner year, and such it has been. New Year's Day finds all our hearties in high spirits, thoroughly awake to the fact of impending examinations, and moved in a manner beyond their ken by the quiet joy of Christmastide.

The first months of the year have been eventful indeed, spiritually, mentally, and physically, particularly to the thirty-odd newcomers who have fallen into line in a manner truly admirable.

And now the college building, the mounting walls of which silhouette our horizon, claims first mention. Steam shovels, stone masons, bricklayers—all have made their appearance, and the truncated look of the structure has gone forever. The entire foundations

Maryknoll-at-Home Needs.

- \$25,000 for the Library of new Seminary.
- \$12,000 for the Kitchen of new Seminary.
- \$10,000 for the Refectory of new Seminary.
- \$ 6,000 for a Student Bursary including personal needs.
- \$ 6,000 for a Classroom in the new Seminary.
- \$ 5,000 for a Student Bursary.
- \$ 1,000 for the Infirmary in new Seminary.
- \$ 1,000 for a Private Chapel in new Seminary.
- \$ 800 for a Faculty Room in new Seminary.
- \$ 500 for a Student's Room in new Seminary.
- \$ 50 will secure for you Perpetual Membership in C. F. M. S., and THE FIELD AFAR for life.
- \$ 5 will lay a stone in the new Seminary.
- \$ 5 will bring you THE FIELD AFAR for 6 years.
- \$ 1 will secure for you a yearly membership in C. F. M. S. with THE FIELD AFAR; it will buy 100 feet of Maryknoll land, or a Maryknoll Chi Rho pin, or a Maryknoll dollar book.
- \$.50 will obtain for you the spiritual advantages of a yearly membership in C. F. M. S., or THE MARYKNOLL JUNIOR for one year.

have been laid, and a single story of the two ells raised. Thus, much desirable space for refectory and recreation purposes has been secured.

The chapel remains a hole in the ground, but we are confident that God's providence will take care of its erection in due time.

While the building is yet in the rough, manual labor hour finds groups of willing student laborers clearing away the debris. And with their work goes a prayer that some individual, advanced perhaps in years but young in the recollection of his schooldays, will be moved to supply them with basketball equipment.

Last winter, you may recall, we discoursed at length on Lake Vénard. Alas, alack! the lake "flew the coop;" took French leave; went A. W. O. L. Our figures are mixed, but the story in brief amounts to this: Early spring rains so swelled the head of the lake that it burst its bounds and coursed

Maryknoll missionaries desire more Catechists.

Have a Mite Box!
A post card will bring one.

PLOTS OF LAND YET COVERED WITH DEBT.

down to the sea, leaving us literally high and dry. Ah, but you should see it this year, sparkling in the sun, rippling in the breeze—like the annual circus, it is "bigger'n'better" in every way. It was the Mecca for boating parties in the glorious Indian Summer days; it is now the delight of skaters.

The merry yuletide has passed, leaving a host of happy memories. It is good to be at any of the Maryknolls in this season, but best, we believe, to be at the one near Scranton. Here is youth, clear-eyed, wholesome, genuine, keen with anticipation, happily pious withal.

God grant that 1925 may bring blessings without number upon the students, upon the College, and upon all our friends! The expense of building terrifies, but we are in the hollow of His hand and we face the future unafraid.

MARYKNOLL-IN-SAN FRANCISCO

THE fall of 1924 finds the friends of Maryknoll-in-San Francisco living up to their reputation in regard to ardent zeal for, and big-hearted generosity towards, the work of converting the pagans. The new arrivals in San Francisco were convinced of this fact by the enthusiasm shown in arranging a royal send-off for the outgoing missionaries—clergy and laity united in doing all they could to make those bound for the Orient feel they were backed by friends at home.

The good will of the San Francisco Archdiocese was next expressed, on the part of the clergy, by the sympathetic and cheerful cooperation given to priests doing church propaganda; and, on the part of the laity, by eagerness to attempt something big for Maryknoll. For the past five Sundays, a Maryknoller has been privileged to speak in different churches of the archdiocese. The response, on these occasions, was remarkably good.

A few aspirants to the priesthood presented themselves for consideration. Auxiliaries and Circles are keeping us busy attending meetings which are held for the sole purpose of promoting the interests of Maryknoll. The laymen of San Francisco deserve special mention for the interest they show in our work.

Our Auxiliary Brothers are never idle. Brother H. keeps on increasing daily the ranks of his Perpetual Members. However, of late he seems to have taken a fancy to Burses. As Brother H's list grows longer, Brother J's hair grows whiter, for new names must be filed and new entries must be made in the books.

The Brothers have been relieved of some work, lately, by the appearance on the scene of a good Catholic Chinese gentleman, who, for the present, is act-

ing as all round housekeeper. Like all other Chinese Catholics, he is anxious to do something towards the evangelization of his fellow countrymen.

Last week, His Grace Archbishop Hanna, in the course of a conversation, expressed his good will towards our work. Such moral support means much to our still young Society.

We were honored recently by a visit from the Right Rev. Donald Martin, D. D., bishop of Argyle, Scotland, accompanied by the Rev. Charles E. O'Neile of San Francisco.



AT LOS ANGELES.

Father Swift and two of the Brothers.

MARYKNOLL-IN-SEATTLE.

THE first annual convention of the recently organized Diocesan Council of Catholic Women proved itself attractive for more than one hundred delegates from different sections of the diocese, together with several hundred active Seattle members. The convention was another step forward for Seattle Diocese in the cause of God and country. The Maryknollers present were impressed by the fine start this young unit of the National Council of Catholic Women made, and they are hopeful that the Council's endeavors to make America a better place to live in, will include that activity so interesting to the non-Catholic sects out here, as elsewhere—work among the Orientals.

Just as a Knoller found at St. Edward's Parish, and, up the hill, at St.

Ann's, a keen interest in Maryknoll's work, and a generous response from both Fathers and parishioners, so was his experience at the Sacred Heart Parish on a recent visit. It is encouraging to realize that a diocese itself in the mission status to a great extent, is awake to the call of other Catholic Americans "over there."

Mr. C., formerly of Fall River, Mass., solved the heating problem for the procure. We appreciate his continued interest in Maryknoll.

The Sacred Heart Circle has constantly in mind the needs of the convent, and sacrifices of the members give evidence of their zeal.

The Minneapolis Maryknoll Circle was the first to send Christmas boxes this year, marked for "Ours Over There." The Maryknoll convents in Hongkong, Yeungkong, and Korea were remembered.

Rev. Brother Herman, O.F.M., of St. Joseph's Parish, Los Angeles, Cal., a good friend of Maryknoll, was a patient recently at Providence Hospital across the street. He kept up his record as a mission booster, while confined to his room. Maryknoll benefited by his stay. We are grateful for the interest that these Brothers are taking in our branch of service.

Among those who graced our festive board with their presence, recently, was a Boston College man. He left happy, having subscribed to the cause in which several Boston College men are interested—and in which more, we hope, will become so.

Maryknoll-in-Seattle will receive any serviceable article for use here or on the missions—including "cart wheels."

To our Seattle friends who are so kind in allowing us the use of their motor cars for visiting hospitals and for other purposes, we are grateful.

Japangeles.

Bamboo Phil

ORPHANS are a privileged class in Los Angeles. Not only are we feasted like princes at Christmas, but throughout the year we are treated to many entertainments. One of the most enjoyable of these was the baseball game put on for the benefit of the building fund of the Good Shepherd institution. We got to the park good and early, and the early bird caught the worm that time. There was music by a crack naval band; there was Walter Johnson, the hero of the World's Series, warming up to pitch for the White Kings against the Vernon Tigers; there was "Our Gang" from Hal Roach's studio; there were the filmers to show us how pictures were shot on the lot, with such fine live stars as Buster Keaton, Carmelita Geraghty, Alberta

BE A PROPAGANDIST IN THE GREATEST OF ALL CAUSES.

Vaughan, Lew Cody, Lefty Flynn, Shirley Mason, Mae Bush, Viola Dana, Claire Windsor, Shannon Day, Billie Sullivan, and Olive Hasbrouck doing specialties out on the diamond. Most of you readers have seen some or all of these celebrities on the silver sheet; but I tell you it was a treat to see them in person. We boys got a great kick out of "Our Gang Comedy Kids," comprising Mickie Daniels, Joe Copp, Jackie Condon, Mary Kornmann, Gene Jackson and his brother. We never enjoyed the antics of "Freckles," "Fatty," "Tomboy," "Snowball," and "Farina," more in the movies than we did in the ball field. The "Go-Getters" shot a scene just before the game. Carl Laemmle installed amplifiers on the stands, which enabled us to get some fine musical selections from Lewis F. Klein and the Orpheus Four, radio favorites.

The movie people are fine dressers; but they were not a patch on the company of Casey Juniors who appeared in their white broadcloth uniforms and blue velvet capes. On the shoulders of the latter, a United States flag and a Knights of Columbus emblem were worked in colors.

Movie folks are good spenders. A half dozen of them offered a hundred dollars apiece for a baseball autographed by Walter Johnson. E. L. Doheny, the big oil driller, gave five hundred dollars for his baseball. When Johnson's father teamed for Mr. Doheny, years ago, the boss outfitted Walter with his first baseball suit.

The game was introduced by putting Mr. Doheny behind the bat and a mask. The great Catholic layman of these United States (Los Angeles, you know, has the greatest of everything), Joe Scott, was at bat. The pitcher was Uncle John Daggett, of the *Times* radio. We could not get a line on Doheny's catching, as Scott lined out a single to right, after Uncle John wound up for forty-five seconds and made two balks. The real game was a close and interesting contest. Johnson got a mighty hand from the twenty thousand spectators, and he was at his best, holding the Vernons scoreless during the seven innings that he pitched. As the general admission price was one dollar, and the reserved seats correspondingly higher, the Sisters must have got more than the twenty-five thousand dollars the committee had asked for.

We saw the game through the courtesy of Captain Healey. The Captain is giving us boys at the Maryknoll Home regular lessons in drill. Lately he initiated us in volley ball. We are very fond of him.

Among the recent Japanese converts were a Mr. Luke Iwamoto Umekichi, who died of tuberculosis at Monrovia; a Mr. Paul Riozo Goto, aged sixty-

seven; and a Mrs. Teresa Umeno Hori, a young matron. Luke was a convert from the Congregational Church, Paul from the Episcopal, Teresa from the Buddhist.

"COVER TO COVER."

THE FIELD AFAR is certainly a fine Catholic paper.—*Massachusetts*.

I just received the new number of THE FIELD AFAR, and its appeals are always "touching."—*Minnesota*.

Please accept the enclosed \$5 for my subscription. Make it just for two years, but don't stop it.—*New York*.

I enjoy every page; the magazine is the best one I have ever read.—*Los Angeles*.

Enclosed \$1 is to renew my subscription to our very brightest visitor—THE FIELD AFAR.—*Maryland*.

Send a Mite Box, and greatly oblige a subscriber to your excellent and entertaining FIELD AFAR.—*Wisconsin*.

We appreciate very much your magazine, in fact more than the many other fine Catholic publications.—*Missouri*.

To my way of thinking, THE FIELD AFAR is the most interesting magazine any Catholic boy can read.—*New York*.

Enclosed find a five-dollar money order for one year's subscription to your very fine magazine.—*Massachusetts*.

THE FIELD AFAR is a "dandy" and has been the means of making many a tedious hour pleasant.—*Hongkong, China*.

I could not feel at ease without THE FIELD AFAR because I would miss something, "don't you know."—*Minnesota*.

Enclosed find \$2—one for renewal of my subscription to THE FIELD AFAR; the other to cover expenses for careless subscribers like myself.—*New York*.

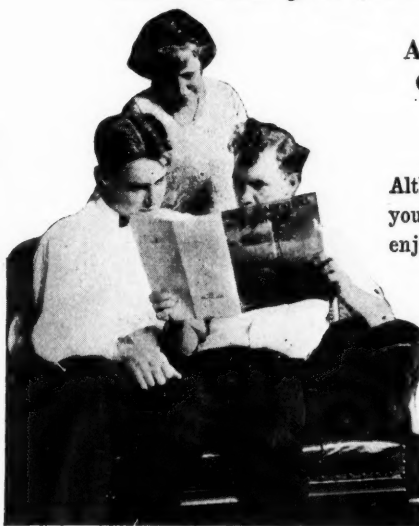
The money order for \$2 is for THE FIELD AFAR for one year. I think it the best magazine I have read. It should be in every Catholic home.—*Massachusetts*.

I happened to get a copy of THE FIELD AFAR from the pamphlet rack of the Paulist Church in Chicago. By reading the magazine, I learned how much good a little money can do; hence my enclosed check (\$30).—*Iowa*.

They All Like The Maryknoll Junior

A Monthly Mission
Chat With Young
Folks

Although it is written for
youngsters, the whole family
enjoys this little brother of
The Field Afar



FIFTY CENTS
A YEAR

Address:
The Junior
Maryknoll, N. Y.

HE WHO LOVES JESUS CHRIST WILL MAKE HIM LOVED BY OTHERS.

The Voyagers.



"Only the sky, the water, and we," writes our last group from the Pacific.

ARRIVED at Los Angeles, September 21, we were met by Bro. Théophile with the Maryknoll truck in which there were some Japanese youngsters. Fr. Walker made use of his Japanese, but seemed to be misunderstood. On arrival at the procure, some said Mass there, others at the convent, and Fr. Burns at the school, after which he lectured to the children. Fr. Kress then spoke in Japanese.

Mass and meditation as usual. Immediately after breakfast we went out with Fr. Kress. We visited Calvary Cemetery and said a prayer over the grave of Bro. Thomas. From thence we went through the oil fields and the orange groves. The fruit looked fine, but trespassing was absolutely forbidden. We then came to Riverside, to an old mission which we inspected. It is a manifestation of the work done by the Franciscans in the early days of the American Church. On our return, after a fine trip, we learned that a telegram had arrived from Fr. Cassidy requesting our presence in San Francisco.

September 27. The great day at last when we were to leave for the fields afar. Mass in the morning for us all; how near to us the Master seemed! He made the day one of great joy. There was nothing of the sadness one would expect. *Jugum meum suave est.* (My yoke is sweet.)

The procure was the center of activity. There was much to be done and

many callers. Maryknoll is certainly making friends in the City of the Golden Gate. Early in the day, a large truck-load of baggage was sent off to the boat. The Toyo Kisen Kaisha Steamship Company did not seem to mind how much we had.

A farewell dinner was given to us by the Auxiliary, after which we left for the boat. Many people were at the pier to say the last good-by—sailing was scheduled for five. Three cheers led by Mr. H., Sister R's father, were given for Maryknoll, and with "old Admiral Walker" scanning the sea, we were off.

Mass was easily arranged. The Toyo Kisen Kaisha has a very good Mass kit, and this, with our own, made it possible to have Mass over in about an hour. The breakfast hour was late enough for us to have plenty of privacy for the Holy Sacrifice. Our first chance to say Mass on the high seas was a strange experience for us all. One seldom feels how much the Sacrifice means till one offers it on a ship.

The weather is ideal. We are meeting friends and getting acquainted. There are several Protestant missionaries on board. Our band of twelve made us all proud of our Church and our Mother-Knoll. After dinner in the evening, we got together for the rosary. It seems to make our prayers better to have them together. *Where there are two or three gathered together in my name, you know.*

Five hundred dollars a year for ten years will make you a Maryknoll Founder.

Weather "wonderful." Mass, meditation, Office, and rosary as usual. We are familiar with the boat from top to bottom now and know nearly all the first-class passengers. Fr. Duffy shows that he is an old timer on the sea. However, old Admiral Walker is a close second. Fr. Ruppert and Fr. LePrelle are a little under the weather.

Big accident: cigar ashes got into the Admiral's hair. None of us saw it till we smelt something that reminded us of the odor of an East Side fire. We all did our best to stop the conflagration, but, in spite of our efforts, the Admiral is now wearing a queer tonsure. It really enhances his natural ascetical charm.

Sunday at Sea—only the sky, the water, and we. The sky is harmless and the water looks it, and though the *Korea* is pitching ahead, and rolling to the starboard, Fr. Duffy remarks carelessly that nobody could get sick "with a sea like that." So we are confident, and Fr. Ruppert is beginning to wish for a typhoon just so we won't miss the thrill. It looks like ordering something that isn't on the menu, but I hope when it is brought on it will be "the kind that mother used to make."

We left the coast with some pleasant memories of Los Angeles and San Francisco, thanks to the real cordiality of Frs. Kress and McCormack. The latter took me to Los Altos where I was pleasantly surprised to find Fr. Jepson, a former professor at St. Charles, in charge. I admired Leland Stanford for a while and went over to Menlo Park, where Fr. Ahrenac calmly but firmly told us we were to stay for supper, and that Fr. Burns would give the seminarians a talk at spiritual reading. The others were excluded so the result will not be known. The men are a splendid group, and if the wishes of the Rector are realized, will make some valuable additions to the Maryknoll student body some day.

We are not crowded on board—only one hundred and fourteen passengers in all; and, of these, all but thirty-five are orientals—Japanese, and a Chinese or two. The Rev. Michael Schleiel, Provincial of the Marists, is on board with a Brother, both bound for Yokohama.

I thought last night on deck of the invocation *Stella Maris* and felt a bit closer to Maryknoll.

You give Maryknoll some hundreds—or thousands. Maryknoll, in return, supplies you with a generous interest as long as you live.

*St. Teresa's**SS. Peter and Paul's**St. Joseph's**Rosary House*

Why must the Sisters build? Because they outgrew St. Teresa's; flowed into dormitories in SS. Peter and Paul's; extended to St. Joseph's which was released for them to provide a house of novitiate and a common refectory and infirmary: these

*St. Michael's*

filled, as soon as possible, the Maryknoll Superior turned over the pro-Seminary, now known as Rosary House, for the professed Sisters; and, recently, the last small house, St. Michael's, occupied by the Auxiliaries Brothers. This, too, is filled.

SIX novices to make their first vows, and eleven postulants to receive the habit—this was our offering to Our Lady of the Maryknolls on her most beautiful feast, that of her Immaculate Conception.

Please let me know when the guest house is ready.

Be sure to save a place for me.

Here is one dollar towards the new rest house.

I hope this offering of \$10 will be the first but not the last, the smallest but not the largest gift towards Bethany.

These extracts from among many letters indicate that interest in the new house is rising with its walls. But as the walls go up, the contractor's bill grows longer and longer. Need we say more to you, dear friend?

If we were "of the world" as well as in it, I suppose we might shyly anticipate linen, kitchen, china, and sundry other showers for the spring housewarming. But again—our friends know the gentle touch of the artless beggar, and we can assure our prospective guests, who haven't yet traveled on a Chinese junk where comfort is reduced to the lowest common factor, of at least a napkin apiece.

"May one make a retreat at Bethany?" is a frequent question. Yes, we hope to provide oppor-

tunities for those desiring it, because we wish Bethany to be for Maryknoll guests a place of refreshment for soul and body both, as the real Bethany was for the Master when He went to the house of Mary and Martha.

Glad of an opportunity to get desirable gifts and at the same time help the missions, our friends and their friends, and even their friends' friends answered the invitation to visit the Maryknoll Procure at 410 E. 57th Street.

From pupils at Mount St. Joseph's, Hartford, Conn., under the Sisters of Mercy, came a long list of articles desired. We could not send everything because our present stock is only experimental, but nothing pleased us so much as this ready response of these "children of the missions" to this new venture for souls.

We couldn't begin to tell you all the encouraging things that were said and the nice things that were done, but we wish all to know how grateful we are for the cooperation given.

Lately we rejoiced with the Sisters of Charity who sent their first group from Convent Station to China; for our Maryknoll Sisters love to feel that, every year, new compatriots are joining forces with them in pagan lands.

Today we congratulate these Sisters at Convent Station, for they have given a beautiful example of truly apostolic charity to their students. Instead of claiming all aid for themselves, they have encouraged the students to give where they will, and boards for missions in this country, for their own Sisters in China, for the Negroes and Indians, and for Maryknoll have been formed. God, who loves the world-wide heart, will surely bless them.

Are all Maryknoll Sisters college graduates? If they are, I can't be one.

Thus wrote a little mission aspirant recently, and we find not a few people who have this strange idea. God has been good to us and sent us many who have had exceptional educational advantages, and, though we need teachers, and need them badly, we want nurses too. Then there are mouths to fill, and holes to mend, and laundry and office work of every kind; so that at Maryknoll there is a corner for everyone whose health, age, disposition, and moral fitness warrant her acceptance.

It is true that we have no lay Sisters; all are children of the same family, each one giving back to God in as full a measure as possible the fruits of her talents and education.

WROTE "MARYKNOLL MISSION LETTERS"

I Have Loved the Beauty of Thy House.

By a Maryknoll Sister.

THE youngest assistant at the mission lay back in his wicker chair, and a loathing of all that surrounded him sickened his inmost soul. This was the very hottest and dampest of all the miserable days he had endured for the last few weeks. What had ever possessed him to leave "God's own country"?

Despite the heat, shrill Chinese voices rose in dispute nearby. Father Hugh thought of the months he had spent learning those hideous sounds and he suddenly felt that he did not even want to know them. The pastor's doves cooed in the yard; what pests they were!

"Good afternoon, Father," rang out a cheerful voice. One of the Chinese schoolboys stood in front of the house and beamed with pride, because he knew so much English. But his friendly smile died away before the Father's hostile look, and he went on puzzled and hurt. Father Hugh was thinking how he detested the lad's yellow face and all those other yellow faces he saw day after day.

The sun beat down on the walls of the mission compound. Curiously enough, as the young priest looked at them, a memory rose out of his boyhood, extraordinarily vivid. He recalled how he had gone to the movies one night with his sister, just after he had decided to become a priest. In a certain scene, a blank wall was shown, and people waiting for someone to pass. Of a sudden, a shadow fell on the wall—only a shadow, but every spectator in the vast assembly recognized it instantly. Jesus of Nazareth was passing by. Father Hugh's heart thrilled at the memory of that overwhelming emotion.

He next thought of a picture that had decided his mission vocation: Our Lord pointing out to a young man the fields afar and saying, *Go you also into my vineyard*. He remembered the expression on the two faces, particularly the eager response in the disciple's features.

Had the fervor of those early days survived? Father Hugh was obliged to confess to himself that it had not. He had been a brilliant student at col-

lege, had carried out the routine life faithfully in the seminary, and, later, had spent a year at Maryknoll; but somehow, his heart did not seem to be in it all. The romance of life in the Far East had buoyed him up for a time. But this period had been pitifully brief and the reaction complete.

His thoughts were interrupted by the appearance of a priest mounted on a very fourth-rate horse. It was the pastor home from his visitation. A house-boy came to take charge of the horse, but Father Hugh did not go out. He watched the pastor's approach critically and thought how worn and dull he looked. He wished that some other priest had come, rather than Fr. Francis.

The pastor was a man of about fifty. He did not appear to mind his assistant's apathy, but smiled at him in a way that lit up his dark eyes pleasantly. Then he sat down in a chair far less comfortable than the one occupied by the young man and took off his helmet. "It's good to be home," he said, "this is the coolest spot I've struck in days."

"Cool," thought Father Hugh indignantly, "he's forgotten what a decent climate is like."

The older missionary took out his pipe. Father Hugh hated that dirty old pipe. But the tobacco had not even caught fire when a Chinese came hurrying through the yard. The man's father was dying in a village ten miles distant. Father Francis glanced at his assistant.

"I am not going," cried the young man with sudden violence, "this is no weather to be poking through filthy Chinese lanes and into their foul huts." He was about to add that he had made up his mind to leave the mission and return to America, when something in the pastor's expression checked him.

"Go over to the kitchen," said Father Francis to the messenger, "and eat something. Tell my boy that we shall start when you have finished."

Then the priest lit his pipe and smoked silently, and the younger man wished that he might find an excuse for heated words. He stole a glance at the pastor's thin profile and saw that he was still smiling. "What's the

joke?" he snapped, plainly irritated.

"No joke, my son," answered the pastor, and Father Hugh winced at the appellation; "I was thinking of Maryknoll." The words touched the sorest spot in the young man's sore heart.

"What do you know of Maryknoll?" he asked. "When you were there it was an old farmhouse, where you spent your time going after a water supply; looking for a dry spot in the barn in which to sleep; chasing horses and feeding pigs. No wonder you don't mind all this," indicating his immediate surroundings with a contemptuous and sweeping gesture, "but I've had decent living all my life, and at Maryknoll we were treated like white men, even if we did have to rough it occasionally. I can't stand this country much longer—and I've made up my mind to get out."

Father Francis laid his hand on the ungracious young man's arm, and his eyes had grown serious. "In those first days at Maryknoll," he said, "it was pretty primitive. But when I was out feeding the pigs, I used to look at the crest of the hill and picture the great stone building that would one day tower above the Hudson. As I walked during evening recreation around our vegetable plot, I thought of the terraces where future students would pace. When I knelt before the tabernacle in our tiny chapel, I seemed to see a spacious room where hundreds of young apostles would adore our Eucharistic Lord."

Father Hugh was amazed at the transformation in his pastor's face. It looked years younger and the eager eyes reminded him of someone. Ah, yes! the young disciple gazing into the Master's vineyard.

"If you love Maryknoll so much," he asked, "why have you never returned there? You could have gone back to the States for a rest."

"It was not necessary," said the older missionary. "The Maryknoll I have always loved is founded in eternity. It is not merely a building, nor a human society; it will endure forever in the Mystical Body of Christ. Throughout the ages, I see men and women who have died to self in order to live to God. I see souls who will behold the

Beatific Vision because of this sacrifice. That is my Maryknoll—an eternal city built on a hill. It sheds its light as brightly on this mission as it ever did upon the Hudson."

Father Hugh could not meet his pastor's eyes. He remembered how often he had scorned him as a man of limited ambitions and inferior training. How blind, mean, and selfish he had been! In his seminary days, Father Francis had never had a thought of self. He had worked manfully and gladly for the others who would come after him. So a love for Maryknoll, the House of God, had flooded those humble beginnings with a light that twenty-odd years in China had only intensified. As for himself, he had been trained in the great stone building overlooking the Hudson; he had paced its wide terraces and prayed in its spacious chapel. Yet, loving himself much, he had never seen the real Maryknoll and never loved it.

With a new humility, the young missionary acknowledged to himself that his life at Maryknoll had not been one of sacrifice. He had merely accepted as his due, advantages that others had won for him. His foolish pride had even led him to think that his intellectual gifts were a valuable asset to the Society, which he had joined as a seminarian. What had he ever done for the real Maryknoll—the Maryknoll founded in eternity? And here at the very outset of his priestly life, he had slackened his hold on the plough and looked backward. And so his selfishness had dimmed the love of Christ in his heart until this day when he had been ready to betray utterly the Master. Thank God he now saw and loved Maryknoll!

When, at length, he looked up at his pastor, Father Francis had risen and his shadow fell on the wall of the mission compound. But no, it was another shadow the young missionary saw—the shadow of Jesus of Nazareth passing by. For a second only did he see it, and then it was again merely the pastor's frail outline. Father Hugh knew that he had suffered no illusion, however. He gazed with a new love and veneration on the familiar face and the words passed through his mind, *I live, now not I: but Christ liveth in me.*



Go you also into my vineyard.

Had Father Hugh been of a more demonstrative race, he would probably have fallen on his knees and kissed the hem of his pastor's cassock. Being an American, he only sat and struggled with his emotion.

"Well, my son," said Father Francis, and the young priest was filled with gratitude at the tenderness of his voice, "how about it, do I know anything of Maryknoll?"

Confused apologies rose to Father Hugh's lips. There is no knowing but what he might have made an utter fool of himself, had not the Chinese appeared followed by the houseboy, leading the pastor's horse. The pastor was about to leave the veranda when his assistant stood in the way.

"No, no, Father Francis," he said, "that's up to me. You stay home and rest. Give me your blessing, Father, I am very happy."

Long after the young missionary had disappeared, Father Francis stood looking into the distance. Then he went into the chapel and knelt before the altar carved by the loving hands of a Maryknoll Brother. "I thank Thee, Master," he said to the Dweller on the altar, "that Father Hugh has today become a Maryknoller. He will hear in the poor Chinese hut the words that sounded in our hearts during those pioneer days on the Hudson, *I have loved,*

O Lord, the beauty of Thy house: and the place where Thy glory dwelleth.

If it be true that laborers are insufficient for God's vineyard, and that the prayers offered for their increase are too seldom uttered, it is equally true that the means for the support of the existing missions are all too scanty.

At the present day, owing to the easier and more rapid means of transport, and the greater knowledge thereby attainable of the more remote regions of the world, the missionary field has been enormously widened, and the need of increased and extended effort is more imperative than ever.

The education and preparation of missionaries; their journeys to their destination; their support on the scantiest subsistence compatible with health and strength; the building of their poor dwellings; the provision of churches, schools, and institutions of every kind—all these things call unceasingly upon the generosity of those to whom the Gospel has already been given.—Ave Maria.

MISSIONARY KITS ARE NEEDED FOR OUTGOING MISSIONERS.

Medical Missions.

MANY of our friends express occasionally a desire to read letters from Maryknoll Sisters in China. These come rarely, but we shall try to keep the request in mind.

Here is one from Sister Mary Lawrence, whose native city is Fall River:

We now have real nurses in the dispensary. Sister Marie de Lourdes is there each day, while Sister Richard takes care of the sick at the mission compound—the old ladies and orphans, as well as the babies. There have been large crowds coming each day to the dispensary, for, as you know, besides having nurses we have also a real doctor.

The Sisters have been annoyed, at times, when they have given out medicine, to find that the patient has not taken it, but preferred Chinese concoctions. Western medicine is very different from Chinese remedies. Some feel they would get more benefit from a few dried cockroaches boiled up than from harmless-looking pills. Then, too, our ointments are not so highly colored as some used here—vivid reds and greens. You must not think from what I have said that the majority take this attitude. We have a goodly number of people who rely absolutely on our treatments.

We have not yet begun to ask any payment for our services. At the Protestant hospital, a charge of ten cents is made for the first visit, and six cents for each visit thereafter; and now, during the warm months, there are only two days a week when these charges apply. On other days, the fee is one dollar.

I have been helping in the school for some time, and yesterday we had our closing exercises. The first number was "Maryknoll," and I must say our girls sang it very well. The exercises included an English recitation by six girls.

Fr. Paulhus distributed the prizes and gave a splendid talk.

We are very fond of our Chinese girls. They spend all their free time in our garden and we have recreation with them each evening. They are faithful in attending Mass, and many long to become Catholics; but we must be very cautious about baptizing them, for there is always danger of their parents marrying them to pagans.

In about two weeks we shall leave our beloved Yeungkong. Later we shall go to Loting and we know that this new foundation will have a big share in your prayers.

**The Maryknoll Medical Bureau
is at 410 East 57th St., New York
City.**

PERPETUAL FRIENDS.

The enclosed accumulation (\$5) was given to me by a Jewish boy, sixteen years old. At odd times, when not at school, he worked, and he would sometimes give one-tenth of what he earned to the missions.—*California.*

For about the last four years, I have found that one of the best investments which I can make is to let Maryknoll benefit by any increase in my salary. The enclosed check represents the latest "boost." I trust that I shall have another opportunity to send more cash.—*New York.*

My health is failing, my life is short, and my means very little; but I have a fifty dollar Liberty Bond and I am going to mail it to you for our Maryknoll missions in China. If I am short before I die, we have a good County Hospital. I get THE FIELD AFAR and see what those poor missionaries are doing for the love of God and for needy people.

My gift is for a life and death membership in the Society; when I am gone there will be no one to look out for me. It goes in the name of the Sacred Heart.—*A California Woman.*

The enclosed \$10 is for missionary purposes. I earned this money selling flowers and berries to passing automobile parties. I am an old man—over eighty years of age—and an inmate of the almshouse, for thirty-odd years.

I feel that God chose me to be His instrument, for nights when I cannot sleep, the Lord inspires me to do some good for my poor soul by earning a little money and spending it to extend His kingdom on earth.

Pray, dear Reverend Father, that I may obtain the grace of a happy death.—*New Hampshire.*



Father Westerwoudt

**His Eminence,
Cardinal Van Rossum,
says:**

In this simple and touching biography will be seen, not only the man of character, directing all his endeavors toward the realization of that ideal, and sacrificing all to that; but also the apostle, filled with love for the Crucified Jesus, and using all efforts to become like Him and remain united to Him, knowing that his own personal sanctity is a requisite to spread this love and successfully preach it to others. . . .

If we may express a wish, it is that this book may be translated into some other language, giving facilities for a wider circulation than the Dutch edition can attain, in order that the book's beneficent influences may no longer be confined to narrow limits, but may go out over the whole world. We pray God and Mary, the Queen of the Apostles, to bless this work and make it thrive!

**Felix Westerwoudt
Missioner in Borneo**

115 pages, 8 illustrations.
Bound in cloth.

Price: 85 cents, postpaid.

Field Afar Office, Maryknoll, N.Y.

NOVENAS AT THE SISTERS' CHAPELS ARE CONTINUOUS.

Circles.

THE past year has been a particularly happy one for Maryknoll. With the growth of our mission field and the resultant drain upon the treasury, there has been a commensurate increase in the generosity of the Circles. We are grateful for the splendid response given in our every need.

Our Holy Mother the Church celebrates 1925 as her Jubilee Year. Let us resolve to make it a real year of jubilee by carrying the knowledge of the true Church to many souls. There is no better way to enter into the spirit of the Church at this time than to bring millions of souls within the fold.

The foundation stone has been laid in Fr. Morris's new chapel at Yeng You, Korea, by a Sunday school class in Leominster, Mass. This group of thirty-five high school girls held an entertainment in their parish hall and realized \$110. The amount goes to Fr. Morris, whose apostolate these zealous young missionaries have followed in THE FIELD AFAR.

Convent Room "spoken for"! A room in the new convent of the Maryknoll Sisters which is to be started in the spring has been claimed by the Father Price Circle of New York City. By unanimous vote, it was decided to raise \$500 for that purpose within the next two years. The room is to be named in honor of Father Price, co-founder of the Catholic Foreign Mission Society of America.

What Circle will be the next bidder for a share in the new convent?

The Holy Name of Jesus will be on the lips of scores of Chinese men and women this month through the efforts of the Circles which are supporting catechists. Donations for that purpose came recently from St. Teresa's Circle, Tarrytown, N. Y., (\$45); from a friend in Los Angeles, Cal.; from a friend in Richmond Hill, N. Y.; from a friend in West Virginia (\$15 each); and from Kingston, Pa. (a month's support for Fr. Meyer's catechist).

Buffalo nickels to the amount of \$10 found their way into the Mite Box of one of our Lowell, Mass., workers. Another "ten" was a Mite Box gift from Cleveland, Ohio. From a Family Mite Box, New York City, there came, at the end of the old year, a gift of \$40.

Circle Director:

Please send me a copy of *Circling for Souls*. I am interested in the formation of a Maryknoll Circle.

Name

Address

Our Chinese baby census for 1924 has reached such proportions that we are unable to list all our fairy godmothers. Through the missionary spirit of various religious orders in the country, the children in Catholic schools and academies are becoming the sponsors of these wee sufferers of the East. We urge you to continue this good practice during the month of the Holy Infancy.

To our honor roll of Circles which contributed so generously to the mis-



FI LAK TIK.

Making tooth brushes while you wait.

sioners' "hope chests," we are happy to add the name of St. Moses Circle.

A prosperous and happy year to our new Circles, St. Bridgid Circle of Brooklyn, N. Y.; St. Francis Xavier Circle of Chicago, Ill.; and the Prayer Circle of The House of The Good Shepherd, at Philadelphia, Pa.

St. Robert's Circle, Number 5, of Newark, N. J., has added another generous gift of \$25 to its fund for a leper hut.

Among the many generous boxes

sent to Maryknoll for the missions was one containing an unusual supply of articles of every description, from friends of Maryknoll at the Michigan Brief and Record Company, Detroit.

Through the Alacoque Circle, Ansonia, Conn., a valuable supply of medicines and bandages for Brother John's dispensary work were received from a prominent physician.

We wish to thank all who contributed to the Christmas cheer of Maryknollers both at the Home Knoll and on the missions. As stated previously in *Knollchats*, good old St. Nicholas was well stocked when he arrived, through the thoughtfulness of our Circles.

Have you heard the Maryknoll "Tale of a Dime?" Write to the Circle Director for particulars.

A general meeting of the Catholic Daughters of America, of Derby, was held recently at Derby, Conn. The Maryknoll Circle Director gave an informal talk on the work of the Catholic Foreign Mission Society of America at home and on the mission field. Over four hundred were in attendance. It was voted to hold a large "shower" for the needs of Maryknoll. The Connecticut "Daughters" are taking the lead in mission activities for 1925.

WE ARE CIRCLING FOR YOU!

Dear Circle Director:

We read about your attractive little booklet on *Circling for Souls* in THE FIELD AFAR. We wrote for a copy and immediately formed a Circle. At the first meeting, there were my sister and I, and six girls from the office. It was voted to pay twenty-five cents dues each month.

We have not decided yet whether to start a fund for a catechist; for a missionary's support; for a native priest; or for a seminarian. At our January meeting, we are going to settle the question. The enclosed five dollars is the result of the shares which we took on the "dark horse." The canvassing was great fun, and everybody wants to try it again.

I know many girls would like to form Circles, but they just do not know how to go about it. Won't you give them a chance by enlightening them through THE FIELD AFAR, as to the nature of that little gem, *Circling for Souls*?

Best wishes from your "baby Circle."

Several subscribers who have come to the conclusion that they cannot get along without The Field Afar have taken out an insurance by becoming perpetual members.

THE SISTERS WILL BE GLAD TO REMEMBER INTENTIONS.



*Sitting up
nights at it.*

Gifts and Givers.

THERE are always to be found, in some corner of the world, generous souls who, unmindful of themselves and their own needs, are ever alive to the opportunity of helping someone else. At Christmas time, when others are busily engaged in remembering a gift for this one and that one, our faithful friends are mindful of the little Child Whose birth we are celebrating. They think, too, of His works, and the causes which lie nearest His heart.

The number of those who remembered Maryknoll and the missions at this time was indeed gratifying. We hope that already they have felt the joy and blessing which is granted to those who are filled with that true spirit of Christmas, the spirit of sacrifice and love.

"I never thought of such a thing as a gift to the Christ Child," a good friend told us recently, "but, if it is not too late, perhaps I could send mine now. How shall I send it?" And we almost bawled the answer, MAKE IT STRINGLESS. The word was a new one to our friend, but he caught the idea, realizing that we, better than he, could see where it was most needed.

A few other gifts of this type have come recently—for all we are grateful. If your eye, as you read these lines, should remorsefully itch, we can assure you that one of the best cures is to try a STRINGLESS remedy. Apply at any time.

For the benefit of new friends, we quote a line from the Burse column: "A Burse is a sum of money . . . to provide board, education, and lodging for an aspirant apostle." According to the wishes of the donor, the sum may be \$5,000 or \$6,000. You will note from the list of Burses that several have been started and are awaiting completion.

A Native Clergy Burse, in honor of the Holy Spirit, was recently added to the "completed" list, thus assuring maintenance for another native student. At the same time another Native Clergy Burse, in honor of the Precious Blood, was begun.

Should the Burse idea appeal to you, dear reader, we should suggest an addition to one of the following for January: Holy Name Burse, Holy Child Jesus Burse, or the Holy Family Burse.

As a nation-wide Catholic Society, it is our ambition—a worthy one certainly—to draw the attention of large fraternal organizations to our work for the spread of the faith which these orders profess.

So far, one such organization, and only one, has recognized Maryknoll—but we hasten to add that in the past thirteen years, we have made no formal application for such patronage; otherwise we might have been helped by others also.

Of course, we would at any time have welcomed the cooperation of our fraternal organizations, but we felt that it would be wise to wait until Maryknoll was better known and the scale of her work more fully appreciated.

That time is at hand. Maryknoll, with a family approaching five hundred, is expected by the Holy Father and Sacred Congregation of Propaganda to do correspondingly big things, and big things require strong pushes.

There are buildings to be finished and paid for; foundations to be secured for the maintenance of priests, Brothers, students, and

This is the Age Of Pictures

With pictures you may interest your friends, ensnare your enemies, and form the minds and hearts of growing boys and girls.

You who are interested in missions, why not apply this truth to mission activity?

We have the means at hand for you. Maryknoll is publishing two sets of carefully selected photographs from Eastern Asia. Each photograph is on 6 x 9-inch heavy enamel paper. These pictures are excellent for album use or for display in classrooms and at Circle or club meetings. Each subject portrays some condition in the mission field, and each has its own heart appeal.

Send fifteen cents for a sample set (8 pictures). Or take advantage of the following very generous discounts on quantities.

SOUTH CHINA SERIES EAST ASIA SERIES

Single sets	\$0.15
8 sets	1.00
50 sets	5.00
100 sets	7.00

The Field Afar Office
Maryknoll, N. Y.

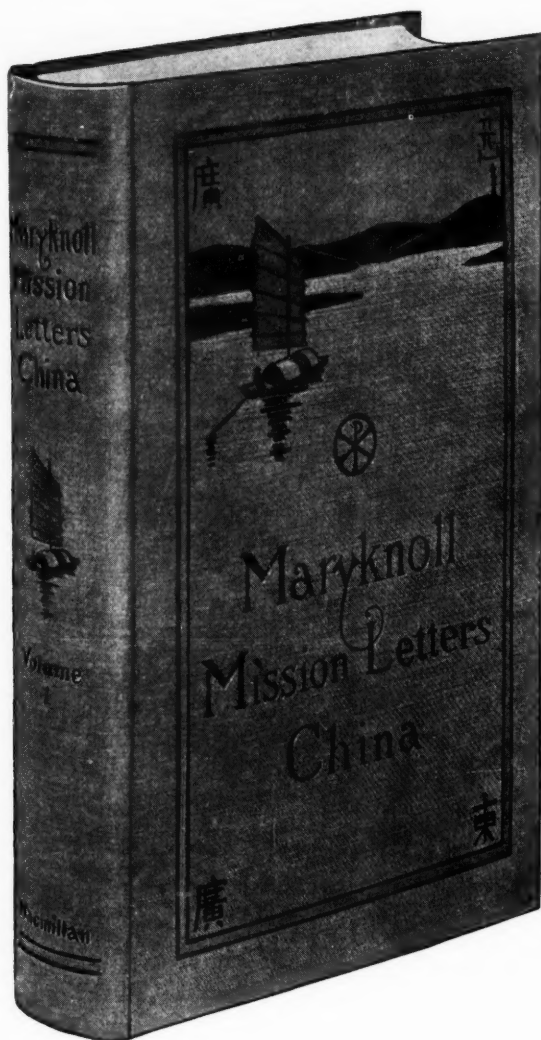
Sisters. This is the homeland—and there are other openings abroad.

What organization, for example, will give twenty-five thousand dollars for a library, or twenty-five thousand for a conference hall? Which—and we look to the women—will provide our Seminary or our College with its kitchen?

We know that, among our readers, there are many ardent members of one or more Catholic fraternal organizations, and, as we must get friends through friends, we invite advice on this subject.

HAVE YOU READ THE MARYKNOLL JUNIOR?

Oh, Those Resolutions! But—



Extracts from the letters and diaries of the pioneer Maryknoll missionaries to China.

Size of book.....9" x 6"
 Binding.....blue cloth stamped in gold
 Pages of text with Index.....361
 Pages of illustrations.....32
 PRICE, POSTPAID.....\$3.00

here is one that you may enjoy: treat yourself to this "neatly balanced diet of information, entertainment, and inspiration" that is called Maryknoll Mission Letters. Note the pleasure that others have found in it:

"These extracts make a wonderful story. The volume has the interest of a novel, is as entertaining as the best book of travel, and, though it frequently tells of hardships and even danger, it contains abundant humor.

Editor, printer, illustrator, and binder have done their work well. Americans should be proud of the achievements of their fellow-countrymen in the mission field, and delighted with the manner in which their labors are set forth in this volume."

—*Sentinel of the Blessed Sacrament, N. Y.*

"Nowhere could the reader easily find more edifying entertainment. This large volume is the story of the journey of American missionaries to China and Japan, the startling, unfamiliar scenes that met their astonished eyes on arrival, and the experiences that made the early months both adventurous and romantic. The story, while unpretentious, is told with unusual literary charm. . . It is as interesting as a 'movie' and as profitable as a retreat."

—*Catholic Vigil, Mich.*

"The writers know how to prepare a neatly balanced diet of information, entertainment, and inspiration. The fine dashes of humor are distributed in the manner and proportion so characteristically American that one need not worry about the reception that will be accorded by American readers. . . From first to last, the tone of the letters is distinctively a la Maryknoll, and when that is said much is said. To Maryknoll belongs the credit of having aroused a large part of the missionary spirit now sweeping over the land.

. . . In the words of the Preface, written by the Apostolic Delegate, 'we heartily welcome the appearance of this book, and wish it God-speed!'

—*St. Anthony Messenger, Ohio.*

Address: THE FIELD AFAR OFFICE, Maryknoll, N. Y.

Last month thirty-five States and seven foreign countries supplied our new subscribers, 8792 in all. Pennsylvania ran highest with 3757, a partial result of FIELD AFAR propaganda conducted by the favor of His Eminence Cardinal Dougherty.

Maryknoll priests spoke in the churches for about ten Sundays, and Sisters from Maryknoll supplemented their work by addressing several schools and making known *The Maryknoll Junior*.

We ask your prayers for the souls of Rev. T. J. Danahy, Sr. M. St. Maurice, Mary D. Dougherty, Mrs. Margaret Dooley, James Morgan, P. Mulroy, Mary L. Sullivan, Mrs. Bridget Loneragan, Katherine D. Bennett, Mrs. Susan McCauley, Mrs. Delia Kenny, Mrs. John F. Fair, Mrs. M. Young, Thomas Harmon, Mrs. James Edwards, L. H. Sullivan, Mary J. McGovern, Mrs. John Cullen, John Cullen, Mary V. Connell, John McMorro, John J. Ponlin.

BOOKS RECEIVED.

Once Upon a Time. By the Rev. D. P. McAstocker, S. J. The Stratford Company, Boston, Mass.

St. Anthony's Almanac. 1925. The Franciscan Fathers of the Province of the Holy Name, \$0.25 (by mail, \$0.29).

The World's Debt to the Catholic Church. By James J. Walsh. The Stratford Company, Boston, Mass.

Our Father in Word and Picture. By Baroness Von Roeder. Matre and Company, Chicago. \$0.75.

The Lure of the West. By L. M. Wallace. J. H. Meier, Publisher, Chicago. \$1.75.

Retreat for Sisters. By the Rev. H. Brinkmeyer. Benziger Brothers, N. Y. \$1.50.

NEW PERPETUAL MEMBERS.

Living: Rev. Friends, 1; Sisters of N. D.; Community of P. C.; J. E. N.; M. C.; E. McN.; S. B.; M. E. C.; Mrs. A. R. M.; Mrs. M. E. D.; Mrs. M. E. S. and family; C. D.; T. C.; A. C. F.; M. W.; M. E. T.; A. J. T.; E. T. T.; J. A. T.; M. V. C.; J. O'R.; E. and J. C.; F. and C. C.; W. C.; M. L. C.; B. D.; V. C.; E. J. D.; K. O'B.; M. O'B.; E. O'B.; M. K.

Deceased: Rev. William F. McGrail; Mary A. Donaghey; Patrick H. Fahey; John Casserly; Ellen and David Glennon; Louis F. Shelling; Hillegonda and Joanna Beynes; Felix H. McKenney; deceased members of Knights of Columbus, Salva Regina Council.

STUDENT BURSES.

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar burses.

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

FOR OUR SEMINARY.

<i>The Most Precious Blood Burse</i>	\$4,604.08
<i>Bl. Madeleine Sophie Barat Burse</i>	4,574.18
<i>Kate McLaughlin Memorial Burse</i>	4,050.00
<i>St. Patrick Burse</i>	3,944.99
<i>Trinity Wckanduit Burse</i>	3,603.53
<i>Curé of Ars Burse</i>	3,593.20
<i>St. Anthony Burse</i>	3,505.13
<i>St. Anne Burse</i>	3,249.63
<i>St. Philomena Burse</i>	3,105.00
<i>College of St. Elizabeth Burse</i>	3,005.00
<i>N. M. Burse</i>	3,000.00
<i>St. John's Seminary, Archdiocese of Boston Burse</i>	2,994.59
<i>Fr. Chaminade Memorial Burse</i>	2,716.80
<i>Bl. Louise de Marillac Burse</i>	2,685.36
<i>St. Michael Burse No. 2</i>	2,501.83
<i>Michael J. Egan Memorial Burse</i>	2,500.00
<i>College of Mt. St. Vincent Burse</i>	2,500.00
<i>Father Chapon Burse</i>	2,230.00
<i>Dunwoody Seminary Burse</i>	2,208.21
<i>Marywood College Burse</i>	2,098.50
<i>Our Lady of Mt. Carmel Burse</i>	2,071.89
<i>Holy Child Jesus Burse</i>	2,022.85
<i>Mother Seton Burse</i>	1,933.18
<i>Pius X Burse</i>	1,755.25
<i>St. Dominic Burse</i>	1,734.07
<i>O. L. of the Sacred Heart Burse</i>	1,570.98
<i>Duluth Diocese Burse</i>	1,411.70
<i>Bernadette of Lourdes Burse</i>	1,364.75
<i>St. Agnes Burse</i>	1,200.68
<i>Immaculate Conception Patron of America Burse</i>	1,172.23
<i>Omnia Per Mariam Burse</i>	1,120.00
<i>St. John Baptist Burse</i>	948.61
<i>Bishop Molloy Burse</i>	800.00
<i>Susan Emery Memorial Burse</i>	752.27
<i>St. Francis Xavier Burse</i>	713.28
<i>St. Rita Burse</i>	702.15
<i>St. Michael Burse</i>	693.50
<i>St. Lawrence Burse</i>	646.25
<i>Our Lady of Lourdes Burse</i>	517.53
<i>St. Joan of Arc Burse</i>	425.01
<i>St. Louis Archdiocese Burse</i>	425.00
<i>St. Bridget Burse</i>	360.00
<i>Children of Mary Burse</i>	350.05
<i>Holy Family Burse</i>	339.00
<i>St. John B. de la Salle Burse</i>	253.86
<i>Maryknoll-in-Heaven Burse</i>	228.50
<i>St. Boniface Burse</i>	226.65
<i>Our Lady of Victory Burse</i>	192.00
<i>The Holy Name Burse</i>	175.00
<i>SS. Peter and Paul Burse</i>	150.00
<i>Jesus Christ Crucified Burse</i>	143.50
<i>All Saints Burse</i>	139.28
<i>St. Jude Burse</i>	138.50
<i>St. Joseph Burse No. 2</i>	102.00
<i>Archbishop Ireland Burse</i>	101.00
<i>Newark Diocese Burse</i>	100.00
<i>St. John Berchmans Burse</i>	100.00

FOR OUR COLLEGE.

<i>Little Flower Burse</i>	\$4,453.21
<i>Sacred Heart of Jesus Burse (Reserved)</i>	4,250.00
<i>Holy Eucharist Burse (Reserved)</i>	2,100.00
<i>Bl. Théophane Vénard Burse</i>	1,612.80
<i>"C" Burse, II</i>	1,500.00
<i>Bl. Virgin Mary Sodality Burse</i>	1,000.00
<i>St. Aloysius Burse</i>	647.50
<i>St. Michael Burse</i>	642.32
<i>St. Margaret Mary Burse</i>	112.00
<i>Immaculate Conception Burse</i>	106.00

†On hand, but not available, as at present interest goes to the donor.

CHAPEL, SCHOOL AND CHURCH BELLS

McSHANE BELL FOUNDRY CO.

Baltimore, Md.

Established 1856



General Purpose Chair

For School and Church

Strong—Practical

The chair that Maryknollers like best.

SINCLAIR-ALLEN MFG. CO., Mottville, N. Y.

Joseph M. Boyle

Custom Tailoring

Browning, King & Co.

16 Cooper Square, New York City, N. Y.

MITE BOXES

For Missionary and Special Offerings.
Catalog and Samples on request.

EDWARDS FOLDING BOX COMPANY

Makers of Folding Boxes of All Kinds
27 No. 6th St. Phila., Pa.

Yes—YOU!

Mr. National Advertiser!

Wake up and investigate
the National market

THE FIELD AFAR

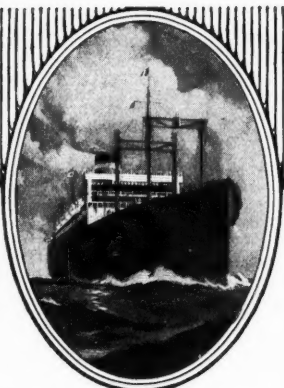
offers for your product, through
its circulation of QUANTITY
and QUALITY

STAMP DEALERS AND COLLECTORS!

CANCELED STAMPS FOR SALE

Address: Maryknoll Sisters,
Maryknoll, N. Y.

BE DISTINCTIVE AND WEAR A CHI RHO PIN.



Two Notable Services to the ORIENT

THE watch-word of every mission to the Orient is service. Likewise, all the U. S. Government ships to the Far East are distinguished by the superlative character of their service. Perfect hospitality and every modern travel comfort including all outside rooms—the majority with private bath—are but a few of the features to be found on the ten sister ships.

Five "President" ships are operated over the Short Route from Seattle by the American Oriental Mail Line with a sailing every 12 days.

President Jefferson
President Jackson
President Grant
President Madison
President McKinley

Fortnightly sailings are made by five more "President" ships operated by the California Orient Line from San Francisco over the Sunshine Belt with a stop at Honolulu.

President Lincoln
President Cleveland
President Taft
President Pierce
President Wilson

Write the undersigned for illustrated booklets giving full information.

American Oriental Mail Line

ADMIRAL ORIENTAL LINE
Managing Operators

32 Broadway New York City
112 W. Adams St. Chicago, Ill.
L. C. Smith Bldg. Seattle, Wash.

California Orient Line

PACIFIC MAIL STEAMSHIP CO.
Managing Operators

10 Hanover Sq. New York City
508 California St. San Francisco, Cal.
503 So. Spring St. Los Angeles, Cal.
U. S. SHIPPING BOARD



Are you going to Rome during the Jubilee Year, 1925?

Write the Field Afar Travel Bureau
Maryknoll, N. Y.

YORKVILLE BANK

Third Avenue at 85th Street, New York City

Total resources over \$18,000,000.

BONDS

THERE is genuine satisfaction
in knowing your savings are
invested in securities of sound value.

Lee, Higginson & Co.

Established 1848

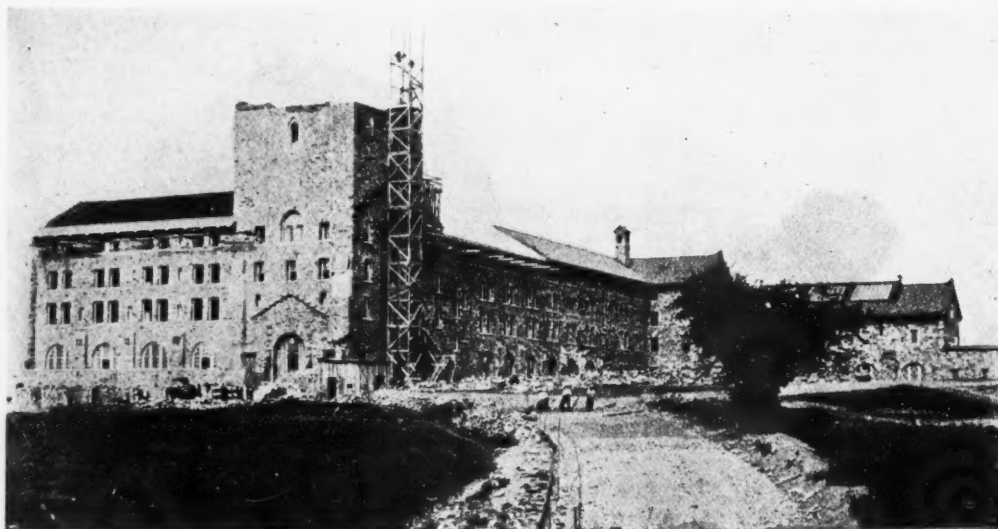
44, State Street, Boston, 8

New York

Higginson & Co.

80 Lombard Street, London, E. C., 3

Chicago



FRONT VIEW OF THE NEW MARYKNOLL SEMINARY

ABOUT ONE-HALF OF THIS SIGHTLY BUILDING IS ROOFED AND OCCUPIED. THE STRUCTURE IS SIMPLE, SOLID AND ENDURING: SYMBOLIC, WE HOPE, OF THE CHARACTERS THAT WILL BE DEVELOPED WITHIN ITS WALLS FOR LONG GENERATIONS TO COME.

THE SECTION ERECTED IS NOW OPEN TO BENEFACTORS WHO MAY WISH TO SECURE PORTIONS AS MEMORIALS FOR THEMSELVES OR THEIR RELATIVES.

STONES IN THE WALLS ARE PLACED AT FIVE DOLLARS, WHICH MAY BE GATHERED IN SMALL AMOUNTS. (IF THIS APPEALS SEND FOR A STONE-CARD).

OTHER AND LARGER SECTIONS ARE:

Students' Rooms	at \$ 500 each	Refrigerator Room & Plant ...	at \$ 2,500
Faculty Rooms	" 800 "	Classrooms	" 6,000 each
Rooms for Visiting Missioners. "	800 "	Large Refectory	" 10,000
Private Chapels	" 1,000 "	Kitchen	" 12,000
Infirmary	" 1,000	Conference Hall	" 20,000
Small Refectories	" 2,500 each	Library	" 25,000

ADDRESS:

THE VERY REV. SUPERIOR,
MARYKNOLL,
NEW YORK.

